

P O E M S

O N

MORAL AND RELIGIOUS

S U B J E C T S;

I N T E R S P E R S E D W I T H

R E M A R K S

O N S E V E R A L

P A S S A G E S O F S C R I P T U R E .

T H E W H O L E D E S I G N E D F O R P R O M O T I N G

T H E C A U S E O F V I R T U E

A N D R E L I G I O N .

Hanchet K

C I R E N C E S T E R :

P R I N T E D F O R T H E A U T H O R , B Y S . R U D D E R .

A N D S O L D B Y T . S T E V E N S .

M D C C L X X X V I I .



P R E F A C E.

THE Author, with great Humility and Diffidence, bespeaks thy favourable Reception of this little Piece, not because it is highly polish'd and ornamented, for in that Respect he is sensible it is very defective. But as plain Furniture may be substantial and useful, and plain Food is most nutritive to the Constitution; so some of his Thoughts, drest in Language not highly embellish'd with rhetorical Figures, may nevertheless yield Comfort to the Well-disposed; for Truth, like genuine Beauty, is amiable in any Garb, and has little Need of Assistance from Art to decorate and adorn her.

And as it would be no new Thing for God to bless humble Means to effect his great Purposes and Designs, so it is not impossible but that some may be awakened from an Insensibility of their Condition by these little Essays, who have been long deaf to eloquent Discourses, and finer Compositions.

The Author wrote some of them for his Amusement in serious Hours of Retirement, and some are occasional. He has already apologized for

the executive Part of the Composition, and as for his Sentiments, he hopes they are agreeable to the Word of God, and will bear the Test of Examination. Should he differ from Others in disputable Points, he freely allows Them the same Liberty of Thinking as he has taken himself; and, if right in the great Essentials, can readily subscribe to that liberal Distich of Mr. POPE'S,

*For Modes of Faith, let graceless Zealots fight;
His can't be wrong whose Life is in the Right.*

*His Book contains many Persuatives to a good and pious Life, for which the Author flatters himself Nobody will censure him; and it remains only to inform thee, kind Reader, that he has printed it from a disinterested Motive, the Profits arising from the Sale being to be disposed of in a certain Charity, * which he hopes will the rather entitle him to Thine.*

R. HANCHET.

Cirencester, Sept. 20, 1787.

* The Sunday Schools at Cirencester.

Errata. P. 179, l. 25, for *Gods*, read *God*.

P. 169 & seq. for *Melchizedeck* r. *Melchisedeck*.

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INSTRUC-

INSTRUCTIONS

To my Nephews and Nieces.

AS the Duty of every Parent and Master of a Family is to instruct his Children and Servants in the Duties of Religion, I have, by small Ability, endeavoured to fulfil that Task, by giving them a Notion of the wretched State of Mankind by the Disobedience of our first Parents to God's Command, (which is called Original Sin,) whereby they have entailed upon all their Posterity that Sin which all Mankind are born in, and by that Sin of our first Parents we are all born liable to the Wrath of God, and must have perished, both Soul and Body, to all Eternity, for that was the Penalty (as I suppose) annexed to Adam's Transgression, and might have been executed accordingly, had not God, to whom all Events are known beforehand, in his Mercy, appointed a Ransom in the Person of our Lord Jesus Christ, who in Love to Man, voluntarily offered himself unto Death for the Sins of Man, to satisfy the Justice of God his Father, who through the Fullfilling the first Covenant of Works, hath procured for us a second Covenant of Grace, much more to our Advantage than the first Covenant of Works, by which no Man in this fallen State could be saved.

B

And we are by Baptism re-entered into this second Covenant of Grace, for altho' we are by Nature born in Sin, and the Children of Wrath, we are thereby made the Children of Grace; that is, as I understand it, we are put in the Way of again becoming the Children of God, and joint Heirs with Christ, if we fulfil the Conditions of this Covenant; and we have Authority from Christ to address ourselves to God as our Father, if we prove our Relationship by Obedience to the Terms of that Covenant, which are Righteousness, and Holiness of Life.

But how can Man have Righteousness and Holiness, when his Heart is deceitful, and desperately wicked above all Things? Who can know it? And yet this Covenant of Grace requireth Righteousness and Holiness of Life, without which our Saviour tells us we cannot enter into the Kingdom of Heaven. And the Apostle St. Paul tells us, that without Holiness, no Man shall see the Lord.

From whence then can sinful Man have Holiness or Righteousness, for his best Endeavours, of themselves, are like Joshua's Garments, viz. filthy Rags, when he stood before the Angel in his own Righteousness? We must then seek for Righteousness, as we have not any of our own. Where? From Christ. How? By Faith in his Merits, who will be our Righteousness if we by Faith in him endeavour to obey those Conditions required in that Gospel Covenant.

But how can sinful Man seek, who, of himself, is not able so much as to think a good Thought, for his Thoughts are continually evil, as witnessed by the Word of God, who worketh in us both to will and do of his good Pleasure, by the Dictates of his holy Spirit, and by his Grace moving our Hearts, stirreth us up to do our Duty; and if there be in us a willing Mind to improve those Opportunities, God hath promised in his holy Word, that if we ask by Faith in the Name of Christ, we shall receive Assistance to help our Infirmities, and shall make our faithful Endeavours acceptable unto himself, through Jesus Christ's perfect Righteousness imputed unto us?

Herein we must see that we are saved by Faith in Jesus Christ, joined to good Works, which are the genuine Fruit of that Faith which St. Paul so much commends; and St. James tells us, that Faith without good Works is a dead Faith; such and more the Devil hath, for he believes and trembles; yet his Faith is to no good Purpose, for his Works are evil. Hereby we may see that a right Faith alone cannot save us, and the calling our Saviour Lord! Lord! by a right Faith, without doing his Commands, will not profit: for when St. James tells us we are saved by Works, and not by Faith only, he doth not mean to exclude that Faith which St. Paul commends, but he means a dead Faith without good Works; Neither doth Paul exclude good Works, when he saith that we are saved by Faith, but he meaneth that Faith only which bringeth forth good Works,

but enforceth them in all his Writings to be joined to Faith, and both to the Merits of Jesus Christ, to be made effectual to Salvation.

And now I have endeavoured to set before you your wretched State under the first Covenant of Works, and the Means of Salvation under the second Covenant of Grace, obtained through the Goodness and Mercy of Almighty God, and by the Merits of the Righteousness of Jesus Christ.

Let me persuade you to learn, and faithfully endeavour to fulfil your Duty to God, your Neighbour, and yourselves, by Obedience to God's holy Will and Commandments, and not be led away by the evil Customs of the World, which will ruin your Happiness here and hereafter; but holding fast the Profession of that Faith whose Fruits are good Works, in Imitation of the Saints of old, who rather than renounce their Faith, deny'd themselves all the Profits of this World, wandered about in Sheep-skins and Goat-skins, dwelling in Dens and Caves of the Earth, that they might obtain a better Resurrection; of whom St. James tells us the World was not worthy. For as one Star differeth from another Star in Glory, so is the Resurrection of the Dead; for the Just shall shine forth as the Light, and they that have turned many to Righteousness as the Stars in Heaven.

Know thou, O Man, that Faith is vain,
When void of Works of Love;
Nor will be able to obtain
God's Blessing from above.

OF CONSCIENCE.

Conscience, thou Monitor divine,
By God plac'd in the Heart,
Imprinted deeply in the Mind,
Our Duty to impart.
God's Spirit dictates Day by Day,
Our Duty to fulfil,
And points at Justice for the Way,
And Mercy, as his Will.
We oft' may hear a Voice behind
In Accents soft to say,
"This is thy great Creator's Mind,
"See thou his Voice obey."
Thy Will, O Lord, by all be done,
For this we daily pray,
Thy Kingdom in our Hearts to come,
Thou rule, and we obey.
This is my Duty to be done,
Thy Counsel I approve;
Grant me Assistance to perform
That Justice thou dost love.
Let Conscience then thy Actions guide,
Its Dictates all obey;
For in its Counsel to abide,
Is much the safest Way.
For this was promised by our God,
From Duty when we stray,
That we should hear behind a Word,
To guide us in the Way,

For Conscience truly will declare
 The Purpose of the Heart,
 Reproaches loudly will not spare
 If Justice we pervert.

The Author's APOLOGY.

I Am a very indifferent Scholar, and have wrote this for my Children, in Rhime, to entice them to read it. I am no Poet, so hope to be excused, if it should be seen by a Scholar. As my Intention is good, I hope God will prosper good Seed, tho' scatter'd by an unskilful Hand, should a Grain happen to fall into the good Ground of an honest and obedient Heart.

For God can bless the weakest Art,
 Success for to obtain,

Proceeding from an upright Heart,
 His Glory to proclaim.

His Mercy doth exceed by far
 The Greatness of his Might,
 Much higher than the Morning Star
 Beyond Angelic Sight.

God's Blessing now I do implore.

On this my weak Design :
 The Praise shall be to him therefore ;
 The Glory is not mine.

Should this be crowned with Success,
 By God that Deed was wrought ;
 For he alone the Work did bless,
 And did direct my Thought.

To

To him therefore, for evermore,
 The Praise and Glory be,
 As was, and is, and is to come,
 To all Eternity.
 Let heavenly Hosts, now free from Sin,
 Give Glory to thy Name :
 Thy Saints on Earth thy Praises sing,
 And spread abroad thy Fame.

We may know our Duty.

W H A T Man is there who seeks to know
 To do the Will of God,
 His Spirit * will dictate and shew * Holy Spirit,
 The Meaning of his Word.
 For God to ev'ry Man will give
 His Grace, and sacred Light,
 Who seeks to do his holy Will,
 To understand it right.
 No Need is there of shining Parts
 Our Duty to fulfil,
 For God hath plac'd it in our Hearts
 To know his holy Will.
 A Monitor of Truth we know,
 Of whom we stood in Need,
 Who doth our Duty clearly show,
 That he who runs may read.
 For it was promis'd by our God,
 Whene'er we go astray,
 That we should hear, behind, a Word
 To guide us in the Way.

We oft' may hear that Voice behind,
 In softest Accents say,
 " This is thy great Creator's Mind ;
 " See thou his Voice obey."
 Thy will, O Lord, by all be done,
 For this we daily pray,
 Thy Kingdom in our Hearts to come :
 Thou rul'st, and we obey.

The LORD'S PRAYER.

Father of all, in Heaven above,
 The Prince of Peace, and God of Love,
 Fountain of Light, and Spring of all that's good,
 Father of Mercies, and eternal God !
 Boundless in Goodness, endless be thy Praise ;
 Thy Works all holy, righteous all thy Ways ;
 Thy teeming Goodness doth to all extend ;
 Thy Power no Equal hath, thy Love no End.
 Prostrate thy Servants do thy Name adore,
 And may it hallow'd be for evermore.
 Thy Kingdom in our Hearts we pray may come,
 And that thy Will may on the Earth be done,
 Like as in Heaven above,
 The Place of thy Abode,
 Where Angels prostrate bow
 To thee their sovereign Lord.
 The needful Portion of thy Grace we pray,
 With Food and Raiment, give us Day by Day.
 Our Trespases so great, and often done,
 Forgive, for we forgive our Brethren.

Into

Into Temptation lead us not,
From Evil make us free ;
For thine the Kingdom is, O Lord,
Thine is the Majesty.
The Power and the Glory's thine ;
And all my Tongue doth pray ;
My Heart doth with my Lips combine
Amen, Amen, to say.
How can we to our Father say
Thy Will on Earth be done,
When we refuse it Day by Day,
Nor to his Worship come ?
Can we expect his Blessing then,
If we will not give Ear ;
When we refuse to join with them,
Who worship him in Fear.

A good Man's Pedigree.

TH Y Pedigree I trac'd unto its Head,
And find thy Sire the Almighty God ;
What greater Honour could to Man be done,
Than by Adoption taken for a Son.
O let us not our Sire's Name disgrace,
Nor forfeit Heaven by a sinful Curse ;
For we his Offspring are, if we are good,
And Heirs to Heaven with the Son of God.
But O ! that Title lost by Adam's Sin,
Which cost the Blood of Christ for to regain.
Prostrate on Earth thy Mercy we adore,
Boundless like Heaven, hid to Saints before,

Until

Until our Lord did teach us this to say,
 To call him Father, when we daily pray.
 By this I know my Being is from God,
 Confirm'd by Christ, by his most holy Word.

We of our Pedigree may boast,
 If we God's Laws obey,
 But not forget whose Blood it cost
 That Grant to re-convey.

Did Christ for us that Purchase make
 By shedding of his Blood,
 Which he did spill for our Sake,
 And paid that Price to God?

What can we render unto him,
 For his unbounded Love,
 But the Forfaking of all Sin,
 Which would our Duty prove?

For Sin did cause our Lord to die,
 For Sin that Lamb was slain;
 Should we not then all Sin deny,
 Not crucify again?

Our Sins they do his Spirit grieve,
 And put him to fresh Pain,
 To see the Purchase of his Blood
 Return to Sin again.

On good Friday.

O Thou most holy Lamb of God,
 What Love was that in thee,
 That thou didst leave thy Throne of Bliss
 To come to die for me!

To

To take the Form of mortal Man
 That thou might'st fitted be,
 To sacrifice thy precious Life
 For such a Worm as me.
 What Thoughts of Love should this convey
 To my most grateful Heart,
 But for my Sins to fast and pray,
 And from those Sins depart?
 My Sins transfix'd thee on the Cross,
 And shed thy sacred Blood,
 Which thou didst bear with great Remorse
 To make my Peace with God.
 O thou most holy Lamb of God,
 To thee all Glory be!
 For thou didst die for all Mankind,
 That all may live by thee.

Our D U T Y.

IF Christ for all Mankind did die,
 How ought we all to live,
 With that Example to comply
 That he himself did give?
 Who did no Sin, nor was there Guile
 Found in his sacred Heart,
 Yet was forsaken of his God,
 And suffer'd on our Part.
 Should we not imitate his Love,
 To all the Sons of Men?
 That would our Duty strongly prove,
 And greatly honour him,

For

For if that we his Laws obey,
 We glorify his Name;
 And he will to his Father pray,
 That we with him may reign.

On CHRISTMAS DAY.

HA I L! happy Day! propitious Morn!
 On which the Lord of Life was born.
 With speedy Haste, upon the Wing,
 Angels to Earth this News did bring.
 Then join'd in Chorus they did sing
 The highest Praises to their King;
 With Glory be to God most high,
 To Men on Earth be Peace;
 With Hallelujahs rend the Sky
 To God, and never cease.
 For boundless is his Love to Man,
 No Tongue can it express,
 The heavenly Host with Wonder stand
 To see its great Excess.
 They with the glorious Prospect fired,
 Again their Praises sing
 For Shilo's Birth, by all desir'd,
 Who did Salvation bring.
 O holy, holy, holy Lord,
 All Glory be to thee;
 For thou art born to all Mankind
 A Saviour for to be.
 Amazing was God's Love to Man,
 That he did so comply

To

To give up his beloved Son
For to be born and die.
What can we render unto God
For this his Love therefore,
Unless to praise his holy Name,
And bless him evermore.
This is my Duty to be done,
With it I will comply,
And magnify God's holy Name
Above the starry Sky.
With Hallelujahs to that Name,
Whom heavenly Hosts adore,
His boundless Love I will proclaim,
And bless him evermore.

On EASTER DAY.

CH R I S T is risen from the Dead;
All our Doubts and Fears are fled.
Joyful Day is this to see,
Joyous both for you and me.
Christ hath conquer'd Death and Hell,
All our Foes that there do dwell;
He is risen as our Head,
The first Fruits of all the Dead;
Is ascended up on high,
All our Wants for to supply;
To intercede with our God,
For the Purchase of his Blood.
That our Lot may be with his
In the Kingdom of his Bliss;

That

That we may his Name adore;
Reign with him for evermore,
In the Kingdom of our God,
Through the Merits of our Lord,
Who made Atonement with his Blood
Unto the Justice of our God;
That by the Merits of his Death
We may gain an endless Life.
He will to his Father pray,
Provided we his Laws obey;
That we with them united be,
And blest to all Eternity,
In our Father's House above,
Where is Peace and perfect Love,
With Saints and Martyrs for to reign,
Free from Sickness, Death, and Pain.
Those Gates of Brass are broken through,
That kept us in the Grave,
By Christ our Head, that spotless Lamb,
Almighty for to save.
Those Iron-bars they were so strong,
No heavenly Host could move,
But only thou, both God and Man,
By thy eternal Love.

On WHITSUNDAY.

O Holy-Ghost, eternal God,
Proceeding from above,
Convey thyself into our Hearts,
Thou God of Peace and Love!

O that

O that thou may'st in us abide,
By thee to be conform'd
Into the Image of our God;
Our Hearts would then be warm'd
By that Cœlestial Fire
Which purgeth all our Hearts
From Things we did desire,
And from deceitful Arts.
O that in me may dwell
Such holy Love to thee,
That it may Sins expel
Which do so trouble me.
And may my Mind so raise
In Contemplation high,
That I may give thee Praise
Above the starry Sky;
And with the heavenly Host
In Hallelujahs join'd,
To Father, Son, and Holy-Ghost,
One God in three conjoin'd,
To whom be endless Bliss,
With everlasting Might;
For thou, O Lord, art worthy this,
In all thy People's Sight.
O holy Spirit divine
Proceeding from above,
Do thou our Hearts incline
To live in Peace and Love!
Then we shall in our God abide,
And God will dwell in us;
Our Hearts will then be sanctify'd,
And God will ever bless.

Christ's

Christ's most tender Call to his People.

DR A W nigh to me, my People dear,
 For whom I shed my Blood,
 Draw nigh by Faith, and do not fear
 To come to me your God.

My Bowels more than Joseph's yearn

My Love for to make known,

Read My melting Heart with Zeal doth burn
 Until my Love be shewn.

1. . . . I will not quench the smoking Flax,

3. . . . Nor him deny who prays for Grace,

2. . . . Or break the bruised Reed,

4. . . . Because he stands in Need.

Forth from my Mouth my Word is gone,

In Righteousness I speak ;

Nor will I cause it to return,

Or this my Promise break.

The Heavens all shall pass away,

Likewise the Sea and Land ;

But this my Word shall not decay,

It evermore shall stand.

O therefore now, my People dear,

Do not reject my Call !

For this my Love is most sincere

Extended unto all.

Should Moses and the Prophets fail,

And this that I have said ;

No Preacher then can e'er prevail,

Should one come from the Dead.

What tender Love hath Christ express'd,

Why do we not comply ;

Christ

Christ calls us loudly to be blest,
 How can we him deny.
 Should we this tender Call deny,
 Refusing to obey,
 Christ will not Grace to us supply,
 But take his Grace away.

The Author's View of his LIFE.

WHEN I look back my Life to scan,
 And Actions to survey,
 I find myself a sinful Man,
 Yet sinning Day by Day.
 Shall I of Mercy then despair,
 And cease to God to pray,
 When God in Mercy doth declare
 They may be wash'd away?
 For God a Bath prepar'd for Sin,
 Unlike *Bethesda's* Pool,
 Where all that wilt may enter in,
 And be by Christ made whole.
Bethesda's Pool heal'd only one
 Each Time, so can't compare
 To Christ, that Bath, where all may come,
 And all be healed there.
 How boundless was thy Love, O Lord!
 Most wonderful to see!
 When thou didst shed thy precious Blood
 To fill that Bath for me.
 O! Thou most holy Lamb of God,
 With humble Faith I flee

C

Unto

Unto that Bath, fill'd with thy Blood,
 To wash my Soul in Thee.
 Christ bought us with his precious Blood,
 When we were dead in Sin,
 And paid that Price unto his God,
 That we might live again.
 Then we are his, and not our own,
 To live unto his Will,
 Who will exalt us to a Throne
 If we his Law fulfil.
 His Laws they undefiled are,
 And will our Souls convert,
 If we regard them with due Care,
 Obeying from the Heart.

A WISH to All.

TO thee, my Friend, I this commend,
 With the most ardent Wish,
 That God would to his People send
 The Spirit of his Grace;
 With Gratitude our Hearts to move
 Our Duty to fulfil;
 For that his most endearing Love,
 With Strength to do his Will.
 How pleasing 'tis for us to feel
 Our Hearts to be inclin'd,
 For God that Pleasure doth reveal
 In Comfort to the Mind.
 Great Honour is it to the Man
 Who doth in God delight,

That

That duly doth his Actions scan
As in his Maker's Sight.
Doubtless this Pleasure doth excel
By far all earthly Joy :
No Thought of Man conceive or tell
The Peace in that Employ.
O may we all to this give Ear,
Our Minds so to improve,
That we may worship God in Fear,
In Unity and Love.
To whom be Glory, Thanks, and Praise,
For all his Goodness then ;
My Heart my Tongue with Joy doth move
To shout a loud Amen.
How joyful ought we for to be,
When we God's Laws obey,
If we by Faith his Promise see
Approaching Day by Day.
With Joy we then shall yield our Breath,
With Comfort in the Heart,
With Pleasure meet our Friend in Death,
And long for to depart.

On the VIRGIN MARY.

HAIL! Mary, tho' a Virgin Bride,
Thou didst bring forth a Son,
Conceived by the Holy Ghost,
Who was both God and Man.
Thou didst bring forth the promis'd Seed,
The Saviour of Mankind,

Who was to cancel Adam's Deed,
 As God before design'd.
 Blessed art thou who didst him bear,
 Those Paps which he did press;
 Thou of the Glory shalt have Share;
 Thy Name we ever bless.
 Among the Handmaids of the Lord,
 Thy Name shall praised be,
 For it shall stand upon Record
 To all Eternity.
 We give thee Blessing which is due,
 Contain'd in Sacred Word,
 But Divine Honour we eschew *
 As only due to God.
 For God is jealous of his Praise,
 He will it not impart,
 To any Creature any Ways,
 Contriv'd by human Art.
 How dare the Papists bend the Knee,
 Are they then not afraid
 To disobey that strict Command,
 And call on her for Aid?
 Presumptuous Man, thus to offend,
 Striving for to evade
 A Law by the Almighty penn'd,
 To be by all obey'd.
 They falsify that Sacred Word,
 Their Errors to maintain,

* The Papists alter'd the Second Commandment in Order to countenance their giving Divine Worship to the Image of the Virgin Mary, and the Images of all other their Saints, whom they call on for Assistance; robbing the only Mediator, Jesus Christ, of his Honour, to whom only it belongs.

To make their Idol Pope a God,
That they as Kings may reign.
Their Mediator they debase,
Who shed for them his Blood,
And put a Sinner in his Place,
To intercede with God.
How stupid must their Teachers be,
Could they be so unwise,
They are not blind, but will not see,
For Gain hath shut their Eyes.

OF MARY MAGDALEN.

WHAT less of Mary can I say,
Than that she was a Sinner,
Who for her Faults did weep and pray,
When Christ was set at Dinner.
His Feet with Tears she did bedew,
And wip'd them with her Hair,
To shew her Love sincerely true,
To kiss them did not spare.
She did anoint them with much Cost,
Repentance for to prove,
That great Expence it was not lost;
Christ did her Sins remove.
For Christ accepted her kind Deed,
And did her Love proclaim;
For her he was content to bleed,
To wash away her Stain.
How boundless was thy Grace, O Lord!
To her so great a Sinner,

And thou wilt Mercy all afford
 Who truly imitate her.
 Doubtless Christ will with us comply,
 When we such Proof do give,
 When we by Faith to him draw nigh,
 Like Pardon shall receive.
 When we, like her, reformed be,
 To Christ yield due Subjection,
 Who had the Honour first to see
 Her Saviour's Resurrection.
 Christ's ten Disciples fled with Fear,
 For they were all afraid;
 But this Heroine yet kept there,
 Her Faith was not dismay'd,
 She brav'd the Danger of the Place;
 Her Love unto her Lord
 Christ's ten Disciples did disgrace;
 They fled with one Accord.

To examine ourselves.

WHEN I look back my Life to scan,
 My Deeds for to survey,
 I find myself a sinful Man,
 Yet sinning Day by Day.
 My Sins they like to Scarlet are,
 And of a Crimson Dye;
 They now out-number all my Hair,
 Yet daily multiply.
 Shall I of Mercy then despair,
 And cease to God to pray,

When

When God in Mercy doth declare
They may be wash'd away ?
For God a Bath prepar'd for Sin,
Unlike *Bethesda's* Pool,
For all that will may enter in,
And be thereby made whole.
Bethesda's Pool did heal but one
Each Time, so can't compare
To Christ, that Bath, where all may come,
And all be healed there.
How boundless was thy Love, O Lord !
How wonderful to see !
When thou didst shed thy sacred Blood,
To fill that Bath for me.
O thou most holy Lamb of God !
With humble Faith I flee
Unto that Bath fill'd with thy Blood,
To wash my Soul in Thee.
Christ bought us with his precious Blood
When we were dead in Sin,
And paid that Price unto his God,
That we might live again.
Then we are his, and not our own,
To live unto his Will ;
Who will exalt us to a Throne,
If we his Laws fulfil.
His Laws they undefiled are,
And will our Souls convert,
When we observe them with due Care,
Obeying from the Heart.

On Habakkuk's Faith.

ALTHO' the Fig-tree doth not bud,
 Nor Fruit is in the Vine,
 Yet will I trust in thee, my God,
 My Heart shall not repine.
 Altho' the Olive Tree doth fade,
 That it no Fruit doth bear,
 Nor can there Oil by Labour made,
 I will not stand in Fear.
 Altho' the Oxen plough in Vain,
 The Earth with Labour till,
 And thou thy Blessing dost restrain,
 Yet will I fear no Ill.
 Altho' the Folds be void of Sheep
 So they no Meat afford,
 Yet will I still my Faith repeat,
 My Trust is in the Lord.
 Altho' no Herd be in the Stall
 Our Wants for to supply,
 And pale-fac'd Famine seize on all,
 On God I will rely.
 God is my Hope in all Distress,
 He doth appoint my Station;
 My thankful Heart my God shall bless,
 And joy in his Salvation.
 O Habakkuk! how great thy Faith
 On God thus to rely,
 When all the Means upon the Earth
 Do fail in their Supply.
 Canst thou lift up a chearful Voice
 Thy Faith for to display?

Canst

Canst thou in Famine thus rejoice,
 And trust in God alway ?
 How boundless was thy Love, O Lord,
 Thy Servants to supply,
 When they on thy most sacred Word
 By Faith thereon rely !

On a Grave-Stone.

IN Sacred Dust, beneath this Stone,
 Is laid the kind and honest Man,
 Whose Years were spent in doing Good,
 Faint Emblem of our blessed Lord.
 Supported by his Faith, with Fear
 In Virtue's Path he trod,
 And cloth'd himself with Love sincere,
 In Likeness of his God.
 Invested with that Wedding Robe,
 (Christ's Righteousness) he stands
 Expecting soon a Crown of Life
 From his Redeemer's Hands.
 O ! taste with him, and thou shalt feel
 The Joy of doing Good,
 For he that takes Delight therein
 Is like the Son of God.
 We then are like the Son of God
 In Temper of the Mind,
 When we, conforming to his Word,
 Delight in being kind.
 When we delight to do God's Will,
 And he hath Talents giv'n,
 We

We strive our Duty to fulfil,
 We are not far from Heaven.
 For God will give to ev'ry Man
 Who strives for to obey,
 The needful Portion of his Grace
 To guide him in the Way.

Reflections for Youth.

O Youth, with awful Thought review
 Those Mansions of the Dead,
 And know that Death doth thee pursue
 With unremitting Speed.
 Reflect upon this fleeting Day,
 How swift thy Time goes on,
 That Death may meet thee by the Way,
 And seal thy endless Doom.
 How ought'st thou then thy Life to scan,
 For God doth it survey,
 And will reward each Son of Man
 As they do him obey.
 Think thou upon thy Day of Death,
 How quickly it may come,
 That short may be thy Thread of Life,
 And quickly may be spun.
 Then God will unto Judgment come,
 (For he can raise the Dead,)
 And will assign to each his Doom,
 As he his Life hath led.
 For God with Ease can raise the Dead,
 His Word can it compleat,

That

That Word which he, as soon as said,
 All Nature did create.
 Then let us all ourselves prepare
 Our Duty to fulfil,
 That we with them that Blifs may share
 That always do his Will.
 Then to repent do not delay,
 For Life is but a Breath,
 And after that the Judgement Day,
 To scrutinize thy Life.
 If thou in God's Commands didst live,
 By doing what was good,
 Thou shalt his Blessing then receive
 Through Merits of our Lord.

CHRIST fulfilled the Law.

O Thou the Glory of Mankind,
 Thou didst the Law fulfil,
 According to thy Father's Mind,
 And didst obey his Will.
 What Glory was it unto thee
 God's Precepts to obey?
 Thy Merit is conferr'd on me
 When I devoutly pray.
 When I in thy most holy Name
 Bow down before thy Throne,
 Thy boundless Love I there proclaim,
 And make that Love be known.
 That Love which drew thee from a Throne,
 A sinful World to save,

Thy

Thy Love—such Love was never known,
 Nor heavenly Hosts conceive.
 O thou, the Saviour of the World,
 How boundless was thy Love
 When thou didst shed thy sacred Blood
 Its Greatness for to prove.
 What can we render unto God,
 For thus destroying Sin,
 When all the Kingdoms of the Earth
 Are Nothing unto him.
 This doth our Lord require then,
 Our Gratitude to prove,
 That we to all the Sons of Men
 Should imitate his Love,
 Thy Will, O Lord, on Earth be done,
 Like as it is in Heaven,
 And Glory unto Christ thy Son,
 By all Mankind be given.
 And Hallelujahs to the Lamb,
 Who was for Millions slain,
 Who shed for us his precious Blood,
 That we with him may reign.

A Caution, with Advice.

Remember now thou art but Man,
 Thy Body is but Clay,
 Thy Life a Vapour, but a Span,
 Which soon will pass away.
 No Sex nor Age escape, we see,
 Nor Birth, nor Wealth hath Charms;

Nor

Nor Youth nor Beauty can us free
From Death's all grasping Arms.
Take now from hence this kind Advice
From me thy silent Friend;
Delay not to prepare thyself
For thy approaching End.
Go thou, with all thy Mind do Good;
Let Justice be thy Guide,
And Mercy, with the Fear of God,
Always with thee abide.
So shalt thou, on the Day of Death,
Behold thy Trouble cease,
And joyfully give up thy Breath,
And enter into Peace.
O may we all ourselves prepare,
With Joy to meet that Day,
That we with them that Joy may share
Who do God's Laws obey.
Reflect on this, ye careless Youth,
That Life is but a Breath,
And treasure up this certain Truth,
Before thy Day of Death.
That we must all to Judgment come,
Upon that awful Day,
And each of us receive his Doom,
As we did God obey.

Riches empower to do much Good.

AS Gods on Earth the Rich may be,
The Helpless to defend,

Would

Would they therein God's Purpose see,
Before this Life they end.
They would in Time that Wealth employ,
As Job hath done before,
To Fatherless and Widows Joy,
And ease their Burdens sore.
Like Gods on Earth ye here do reign,
In Power and great Might;
See that ye Justice now maintain,
As in your Maker's Sight.
For God who doth in Mercy deal,
Doth Mercy keep in Store
For him who doth in Mercy feel,
In Pity to the Poor.
The Rich seem Gods, yet are but Men,
As mortal Men shall die;
Subjected to that Law of Death,
Like others must comply.
And after Death will Judgment come
To them as well as well as me;
For they shall then receive their Doom
To all Eternity.
Now let the Rich this Warning take
From Dives, (which is good)
To let the Poor with them partake,
As was design'd by God.
The Rich God's Stewards only be,
His Blessings to disperse,
Which if they will refuse to see,
They then may prove a Curse.
When we the Poor their Due deny,
And cause them much Distress,
Their gracious Lord will hear their Cry,
And will their Wrongs redress.

Rejoice, O young Man, in thy Youth.

Rejoice, young Man, in Mirth go on,
Do not thy Heart deny,
But walk according to thy Will,
With ev'ry With comply.

But know, O Youth, the Day will come
When thou shalt summon'd be,
In Judgment to receive thy Doom
To all Eternity.

How ought'st thou then thy Life to scan,
For God doth it survey,
And keeps a Check against each Man,
Until the Judgment Day.

Reflect upon that awful Day,
How quickly it may come,
That short may be thy Thread of Life;
How soon it may be spun.

God's Spirit will not always strive,
Repent therefore To-day;
Examine well the Life you live;
From Folly turn away.

Lest God from you withhold his Grace,
His Spirit take away,
And leave you in that dreadful Case
No Words can well display.

Forfaken by thy only Friend,
To Vice become a Prey;
O think now on thy latter End
While it is call'd To-day.

For dreadful will that Sinner prove,
When God withholds his Grace,
If he withdraws from him his Love,
His Spirit, and his Peace.

Sorrow

Sorrow for Sin, with Faith in Christ.

WHEN on my Knees before my God
 In humble Faith I bow,
 Prostrate before his Mercy-Seat,
 Contrition for to show,
 Conscious of Sin my Heart doth move
 My Bowels greatly yearn,
 To think that for Christ's tender Love
 I make so base Return.
 My Sins I know like Scarlet are,
 And of a Crimson Dye,
 They now out-number all my Hair,
 Yet daily multiply.
 Shall I of Mercy then despair,
 And cease to God to pray,
 When God in Mercy doth declare
 They may be wash'd away.
 For God a Bath prepar'd for Sin
 Unlike *Bethesda's* Pool,
 For all that will may enter in
 And be thereby made whole.
Bethesda's Pool did heal but one
 Each Time, so can't compare
 To Christ, that Bath, where all may come,
 And all be healed there.
 How boundless was thy Love, O Lord!
 Most wonderful to see!
 When thou didst shed thy precious Blood
 To fill that Bath for me.
 O thou most holy Lamb of God!
 In humble Faith I flee
 Unto that Bath, fill'd with thy Blood,
 To wash my Soul in Thee.

On

On Honest RALPH.

P O O R Ralph lies here beneath this Sod,
With Hope of being blest,
Who knew he was not strictly good,
Yet strove to do his best.
Doth Ralph not shame our modern Beaux,
Despising all that's Good,
And much condemn the Wit of those
That make a Scoff of God?
Shall not a Vulture in his Breast
His Peace of Mind destroy,
To think that Ralph strove to be blest,
And sought for endless Joy.
Unthinking Man, devoid of Grace,
Who will his Bane pursue,
Neglecting that eternal Peace
Which Ralph still kept in View.
Let us from Ralph Example take,
Who strove to do his best;
Let us this Day our Sins forsake,
That we with Ralph be blest.
This would our Wisdom greatly show,
To think upon our Death;
Consider where we're like to go
When we resign our Breath.
And what our Doom is like to be,
If Christ our Soul will save,
For this we know, there cannot be
Repentance in the Grave.
Repent, and now redeem the Time,
While it is call'd To-day:
Repentance is the Gift of God,
Do not this Time delay.

D

God's

God's Spirit will not always strive,
 If Men will not obey,
 He hath declared in his Word
 He'll take his Grace away.

Of the Goodness of God to Men.

HOW boundless was God's Love to Man;
 No Tongue can it express!
 When God the Father gave his Son
 To suffer such Distress.
 The Son consented for to die,
 With most endearing Love,
 And with his Father's Will comply,
 Men's Sins for to remove.
 The Holy Ghost did undertake
 Such saving Grace to give,
 That Men by Faith in Christ their Lord,
 Should by his Merits live.
 The heavenly Host with Wonder stood
 To see that awful Deed,
 When the eternal Son of God
 For sinful Man did bleed.
 To reconcile them unto God
 It was before ordain'd;
 The Price of Christ's most precious Blood,
 By which to be obtain'd.
 What can we render unto God,
 For this his Love so great,
 Who shed for us his sacred Blood,
 And died for our Sake.
 Thy Will, O Lord, by us be done,
 To all that bear thy Name:

Let

Let all the heavenly Hosts now join,
 Thy Goodness to proclaim.
 With Hallelujahs to our God,
 Our grateful Hearts we'll raise,
 And glorify his holy Name
 With everlasting Praise.
 And loud Hosannas to the Lamb,
 Who was for Millions slain:
 The heavenly Mansions daily ring
 With Glory to his Name.

On the Fifth Commandment.

HONOUR thy Parents to prolong thy End;
 With them, tho' for a Truth, do not contend.
 Remember now their Pain and Care for you,
 For God commands it as the Parent's Due.
 Our Parents Blessing we should much regard;
 Repay with Honour, as a just Reward.
 Long Life God promis'd them who thus obey;
 But if refus'd, may shorten much their Day.
 God gave Command in Thunder from on high,
 That Children should with Love and Fear obey.
 Mount Sinai shook, the Rocks they melted then,
 At this Commandment given unto Men.
 What dreadful Awe his People did express,
 When God vouchsafed their Fears for to address.
 God is a Father to all Living then,
 And gave that Honour to the Sons of Men,
 God gave the Mother Power o'er her Son,
 And did command Obeisance in Return.
 Let us our Hearts with Fear and Love possess;
 Give Honour unto God, our Parents bless.

When we are come to riper Years, yet then
 Our Parents Counſel we ſhould much eſteem.
 The hoary Head is with much Honour crown'd
 When in the Path of Virtue it is found:
 For Days ſhould ſpeak, and Years ſhould have
 Regard,
 And they ſhould teach the Statutes of the Lord.
 When Parents good Example give,
 They teach the Fear of God;
 Their Children then will them believe,
 And hearken to their Word.
 But Precepts will have ſmall Regard,
 And will not much avail;
 For Diſappointment's the Reward
 Where good Examples fail.
 No Wonder that this preſent Age
 In Vice doth ſo abound,
 When good Examples of the Sage
 Are ſeldom to be found.

God heareth, ſeeth, and knoweth all Things.

SHALL God, who doth in Heaven dwell,
 And Nature did create,
 Shall he have Need that I ſhould tell
 To him my inmoſt Thought?
 Shall he who made the Heart of Man,
 And gave it Means of Thought,
 Shall he not underſtand to ſcan
 What he himſelf hath wrought?
 Shall Man, whoſe Dwelling is in Clay,
 Preſume God's Works to ſcan;

Shall

Shall he his Maker teach the Way
 How he shall govern Man?
 Shall God, who made the Eye to see,
 Can he be void of Light;
 Shall not the Works of Men then be
 All naked to his Sight?
 How senseless is it to conceive,
 When we in Darkness be,
 That God, who did the Light create,
 Cannot our Actions see?
 Shall God, who made the Ear to hear,
 And hath its Form so wrought;—
 Shalt thou of him not stand in Fear,
 Who e'en can hear thy Thought?
 For God, who form'd the Heart of Man,
 Cannot deceived be;
 For he our secret Thoughts doth scan,
 Learn then Humility!
 For God will bring our Thoughts to Light,
 Our secret Deeds make known,
 And will disclose them to the Sight
 Of all before his Throne.
 Consider well that awful Day,
 And guard against all Shame,
 God will thy inmost Thoughts display!
 Thy secret Thoughts proclaim!

The unhappy State of Man without Christ.

UNhappy Man, immerst in Sin,
 At Enmity with God,
 Yet he in Mercy doth afford
 A Saviour in our Lord;

Whose Merits only could atone,
 In Recompence to God,
 His sacred Blood, and that alone,
 Reverse his holy Word *. * His Curse of Sin.
 For what could we give unto God,
 In Recompence for Sin;
 When all the Kingdoms upon Earth
 Are Nothing unto him.
 What could the Price or Purchase be
 Of Pardon from our God?
 Nothing in Heaven or Earth of Worth,
 But Christ's most precious Blood.
 This did our Saviour undertake,
 In Love to sinful Man,
 That he our Peace with God would make
 Before the World began.
 Wherefore to his most holy Name
 Eternal Glory be,
 Who shed for us his sacred Blood,
 From Sin to set us free.
 Hosannas to his sacred Name,
 Whom heavenly Hosts adore;
 And may all Kingdoms of the Earth
 Praise him for evermore.

The Author's PRAYER.

Forsake me not, O my God, in my old Age,
 now I am grey-headed, and my Strength
 faileth me; but graciously continue thy good
 Providence for my Protection all the Days of my
 ap-

appointed Time, while I wait thy Pleasure until
my Change come. Then receive my Spirit, in
the Day of thy Mercy. O Lord, through Jesus
Christ, save me a Sinner. Amen.

Of David's SIN.

O David, thou a Man of God,
What did corrupt thy Heart,
That thou forgot'st God's sacred Word,
And from it didst depart?
God's Law which thou didst know so well
Was written on thy Mind,
Against that Law thou didst rebel
By Actions most unkind.
Thou didst corrupt thy Neighbour's Wife,
Thy Lust thou didst fulfil,
Thou didst deprive her Lord of Life,
Against God's holy Will.
Corrupted was thy Heart indeed
When God withdrew his Grace,
Thou didst so far in Sin proceed,
Which did thy Guilt increase.
The Prophet Nathan when he came
To set thy Sin in View,
Thou didst just Vengeance then proclaim,
But didst not think 'twas thou.
But God did bring it Home we see,
And did thy Sin reprove,
And said the Sword should cleave to thee,
Thy Sons it did remove.
David, a Man of God's own Heart,
Without his Grace did Sin,

Can we expect on our Part
 We shall not fall therein?
 When God his Grace did not supply,
 His boasted Strength was vain,
 For David quickly did comply
 To sin, and sin again.
 How weak will mortal Man then prove
 When God withholds his Grace,
 When he withdraws from him his Love,
 His Spirit, and his Peace?

Of God's almighty Power.

GREAT is the Lord, and great his Might,
 With him none can compare,
 He is the Lord of Lords by Right,
 Whom Heaven and Earth do fear.
 Shall we not fear his Power then,
 And tremble at his Word,
 By which he rules the Rage of Men,
 And stems the mighty Flood?
 For he the Waters of the Sea
 Contains within his Hand,
 And for the Limits of the Deep
 Hath plac'd the feeble Sand.
 And tho' its Billows rage and swell,
 And mightily assail,
 And with much fury toss themselves,
 Yet can they not prevail.
 The Earth doth flee before his Face
 When that he is in Ire,
 The flinty Rocks flow down apace
 Like Wax before the Fire.

The

The lofty Mountains fear and quake,
 The Hills they trembling stand,
 The Pillars of the Earth they shake
 By his almighty Hand.
 The distant Islands of the Sea
 Confess his sovereign Pow'r.
 At his Rebuke they lightly flee,
 And turned are quite o'er.
 God shakes the Heavens and the Earth,
 And all that is therein,
 And often doth make known his Wrath
 Against the Sins of Men.
 Who would not fear his Power then,
 And tremble at his Word,
 By which he rules the Rage of Men,
 And stills the mighty Flood?

What is the Grace of God in us?

IT is the supernatural Dictates of God's Holy Spirit to our Hearts, moving us to perform our Duty to God, our Neighbour, and ourselves; and if we consent to its Motions, and honestly endeavour ourselves to obey its Dictates, will increase it's Influence more and more on our Minds, enabling us to perform our Duty with Delight, in such Manner as shall be accepted through the Merits of Jesus Christ, who hath promised, in his holy Gospel, to increase his Grace to us in Proportion as we use it.

- This Promise Christ he will fulfil
 If we but only try,
 He hath declar'd it is his Will,
 His Grace shall multiply.

Of

Of LOVE to all.

HOW joyful is it to behold
 Where sacred Love doth reign,
 It is the Badge Christ hath foretold
 Should grace the Christian Name.
 Love is a Cord that draws the Soul /
 Each Virtue to encrease,
 And doth each hateful Vice control,
 The Fruit is Joy and Peace.
 When Love, that Image of our God,
 Is planted in the Mind,
 It bends the Thought, each Deed and Word,
 In Favour of Mankind.
 That Love which we indebted are
 To all the Sons of Men,
 That Love if we regard with Care
 It will fulfil the Ten.* * Commandments.
 Where Love doth reign Contentions cease,
 And Strife will quickly end,
 For Righteousness is sown in Peace,
 And doth us much commend
 To Christ, who is the Prince of Peace,
 Whose Badge we all should wear,
 And strive his Kingdom to increase,
 That we therein may share.
 For Christ, our King, we may believe,
 If we have Subjects giv'n*
 We shall his Blessing then receive,
 And shine as Stars in Heav'n.
 Then let us now ourselves prepare
 Each Virtue to increase,
 And Day by Day renew our Care
 To live in Love and Peace.

* Turned any to Righteousness.

A MEDITATION.

TH Y Works, O Lord, are all upright,
And holy all thy Ways ;
It is my Duty and Delight
To give thee Thanks and Praise,
To celebrate thy boundless Love
Before the Dawn of Light,
And to extol thy Name above
The glittering Stars of Night ;
With thankful Heart and chearful Voice
Thy Love for to make known,
And with unfeigned Lips rejoice
In thy most holy Name.
In his most holy Name we pray,
Which thou in Mercy gave,
Who is the Everlasting God,
And mighty for to save ;
Whose Bowels more than Joseph's yearn,
His Love for to make known,
His melting Heart with Zeal doth burn
Until his Love be shown.
Who paid the Ransom of our Sin
Unto the Lord our God,
And did for us a Pardon gain
By his most precious Blood.
Let all the Hosts of Heaven then
His Goodness now proclaim,
And all the favour'd Sons of Men
Give Glory to his Name.
How joyful is it to the Mind
When we Christ's Love survey,
To feel our Hearts thereby inclin'd
To praise him Day by Day.

With

With thankful Heart I bend my Knee
 To worship thee, O Lord,
 For thy unbounded Love to me,
 Which I this Day record.

G O D was in Christ, reconciling himself
 to Man.

AS Man, Christ felt for Adam's Sin,
 As Man, he shed his Blood;
 The Trinity in Unity
 Did pay that Price to God.
 For God in Christ did reconcile
 The World unto himself,
 And disappointed Satan's Guile,
 By Love none could conceive.
 That Love which gave his only Son
 A Sacrifice for Sin;—
 That Love so great, the heavenly Host
 Are said to prey therein.
 How gracious was our Lord Most High,
 Amazing was his Love,
 When he consented for to die,
 Our Sins so to remove.
 They with that glorious Prospect fired,
 In raptur'd Joy they sing
 For Shilo's Birth, by all desired,
 Who did Salvation bring.
 Then give the Glory unto God,
 That Lamb they now adore,
 Who shed, for All, his sacred Blood,
 With Praises evermore.

With

With Hallelujahs to their King,
 The Saints are all combin'd,
 Hosannas ever more to sing,
 Their Hearts are so inclin'd.
 To give the Praises that are due,
 And will for ever be,
 To Father, Son, and Holy Ghost,
 To all Eternity.
 For that they form'd that glorious Plan,
 In Love they did compleat,
 And gave up the beloved Son,
 To die for our Sake.

Jesus wept.

WHAT caus'd my Lord to weep?
 My Sins did cause his Grief;
 That bitter Cup, his Father's Wrath,
 To drink for my Relief.
 What Love to him is due,
 From all ye Sons of Men,
 Who left his Throne for you,
 Thus to restore again.
 To purchase by his Blood,
 He shed upon the Cross,
 A Pardon from his God,
 By the most deep Remorse. *
 Which forc'd that doleful Cry
 That pierc'd his Father's Ear,
 And caus'd him to comply,
 And grant us Pardon there:

* Not repenting what he undertook,

To which God set his Seal,
 Confirming what he did :
 The Truth for to reveal,
 He rais'd him from the Dead.
 How great and glorious was that Deed,
 By Trinity was wrought,
 In Unity,—Christ's precious Blood
 Salvation for us bought.

A CONTEMPLATION.

MOUNT, O my Soul, on Contemplation's
 Wings,
 Leave Earth to earthly Men, mind heav'nly
 Things ;
 Reflect upon thy Father's House above,
 Mansions of Pleasure, Happiness and Love.
 Where we shall see our Father Face to Face,
 The King of Glory, and the Prince of Peace,
 Enthron'd upon his Mercy Seat on high,
 Dispensing Pleasure, Happiness and Joy ;
 Such Joys as Eye did never see,
 Nor Heart of Man conceive,
 Laid up for them who with true Faith
 His sacred Word believe,
 That Faith which works by holy Love
 God's Precepts to fulfil,
 That Faith which doth at all Times move
 To do God's holy Will.
 For Faith, unless it doth appear
 By Works of Peace and Love,
 Will not by God be found sincere,
 But like the Devil's prove.

For

For he believes, and quakes with Fear,
That God will him reprove,
And all his Faith is ended there,
Devoid of Peace or Love.
Then let us all Example take
If we God's Word believe,
And shun the Cause of Satan's Fate
By holy Works to live.
Then may we on the Day of Death
By Faith on Christ rely,
And joyfully give up our Breath,
For he will justify.

To the Author's Grand Niece.

O Thou ! whom I in Love control,
In great Respect to thee,
How doth my melting Heart condole
Thy Disregard of me.
When I in tender Love convey
God's Precepts to thy Mind,
How hard is it for thee to say,
Or think I am unkind.
When I thy Duty recommend,
It is for your Good,
With most endearing Love intend
To teach the Fear of God.
God doth command that we should keep
Sacred the Sabbath Day,
Our Thankfulness for to repeat,
And for his Mercy pray.
Can we of him a Blessing crave
If we will not comply,

Can

Can we expect Success to have,
 When we his Will deny?
 O therefore hearken now I tell
 What God himself doth say,
 That he will them reward full well
 Who sanctify that Day.
 But he who will not honour God,
 And doth pollute his Day,
 God will not Grace to him afford,
 But take his Grace away.
 How wretched will that Person prove
 When God withholds his Grace?
 When he withdraws from him his Love,
 His Spirit and his Peace?
 God will not always strive with Man,
 If Men will not obey,
 He hath declared in his Word
 His Grace he'll take away.

To my good Aunt.

Beloved Aunt, by me respected,
 Who nurs'd me up, and me directed,
 Who gave me Counsel just and good,
 And taught me soon the Fear of God.
 What Recompence to thee is due
 Who wast to me so kind,
 Who didst from Day to Day renew
 Good Precepts in my Mind!
 O may my God remember this
 That thou for me hast done!
 And grant to thee eternal Bliss
 Through his beloved Son.

O may she, as the Morning Star,
Shine in the Heavens high,
Who did for me, with tender Care,
The Means of Grace supply.
How good it is for to instil,
Into the tender Mind,
The Knowledge of God's holy Will,
Which is to be most kind.
Could I persuade the Parents all,
Like her their Love to shew,
And teach their Children first of all
The Will of God to know;
To fix the Knowledge of their God
Betimes within their Heart;
They would not then despise his Word,
Nor from his Laws depart.
God's Spirit did this Counsel give,
By Solomon the wise,
A standing Rule while we do live,
Which we should greatly prize.
For God would bless his own Advice,
If we would but comply,
And give us Cause for to rejoice,
Would we on him rely.

The Heavens declare God's Glory.

TH E Heavens and the Firmament
They loudly do declare
A God who is omnipotent,
And they his Creatures are.
The Sun, that glorious Orb of Light,
God made to rule the Day,

E

Re.

Rejoiceth like a Man of Might,
God's Goodness to display.
Throughout the Earth his genial Heat
To all things doth extend;
With Joy he doth his Course compleat,
God's Glory to extend.
Likewise the Moon, that Witness rare,
Which God hath made to shine;
That faithful Witness doth declare
Her Maker is divine.
Whose Law she doth with Care regard,
To do her Maker's Will;
That Course God did to her award,
His Law she doth fulfil.
Ten Thousand times ten Thousand Stars
God made to give us Light,
And plac'd them in the Firmament
For Rulers of the Night.
Whose Influence on earthly Things
Unto the Wise is known:
The Wisdom of Almighty God
Is by their Order shown.
Most wonderful art thou, O Lord,
The Heavens do declare,
And all thy Works they do record
That you the Maker are.
O holy and eternal God,
What Love was that in thee,
Which thou declarest by thy Works,
Towards Mankind to be.
Should not the favour'd Sons of Men,
Like these their God obey,
Who did lay down his Life for them,
And saves them Day by Day?

Of GOD's Glory and Love.

O Lord, our God, how great art thou,
How boundless is thy Praise!
The heavenly Hosts before thee bow,
And give thee Thanks always.
Thy Saints on Earth thy Glory sing,
All Honour be to thee,
For thou, O Lord our God, art King
To all Eternity.
Thy Love surmounts the highest Praise
That heavenly Hosts can give:
How then can Man, by any Ways,
His Greatness then conceive?
No Thought of the angelic Host,
Who sought therein to pry,
Could fathom that unfathom'd Love
Which caus'd their Lord to die.
To die for sinful Man his Race,
And them for to restore
Unto God's Favour and his Grace,
And Love for evermore.
This was the noble Work of God,
And by himself was wrought,
That all Mankind may joy therein,
By grateful Deeds and Thought.
Those Deeds of most unfeigned Love,
His Precepts to obey,
Whereby our grateful Hearts best prove
The Truth of what we say.
All Glory be to God on high,
Who did us so redeem;
Who did for us consent to die,
That we may live by him.

That Mercy did exceed by far
All we can claim by Right,
Much higher than the Morning Star,
Beyond angelic Sight.

From the Thirty-first Chapter of *Job*.

LET us from Job Example take,
And learn a Lesson good,
Who, tho' he was so rich and great,
Yet daily honour'd God.
Would but our modern Nobles then
Reflect upon his Deed,
How would it make their Glory shine
To succour those in Need.
If they, like Job, would undertake
The Helpless to defend;
And break the Jaws of Tyrants great,
What Blessings would attend!
Like Gods on Earth they then would be,
And with much Honour crown'd,
Would they their Duty daily see,
Like Job in it be found;
Who heard the Poor with much Regard;
Their Cause he would defend;
With Justice he gives the Award,
Tho' they with him contend.
He to the Widow was a Friend,
A Father to the Poor;
The Stranger might on him depend
For Succour from his Store,
The Naked did not seek in Vain,
Who did to him apply;

His

His Feelings he would not restrain ;
His Fleece did them supply.
The Poor that longed for his Meat
He did with Bounty feed ;
His Dainties all he did not eat,
But gave where there was Need.
He did not in his Wealth rejoice,
To vaunt himself in Pride,
But hearken'd to his Maker's Voice,
Which did his Actions guide.
He did not fear the Frowns of Men,
Nor their Contempt regard ;
He did not seek for Praise from them,
But from the living Lord.

Reflections on DEATH.

With awful Thought review the silent Dead,
Prick'd in the Heart, confess the Hand of
God,
Which o'er this Earth these Monuments hath
spread,
To vindicate his Justice and his Word.
That sacred Sentence wrote on ev'ry Urn,
That Dust thou art, to Dust thou shalt return.
O may that View to us this Thought convey,
That after Death will come the Judgment Day.
And may that Thought have the Effect design'd,
To purify from Sin the Heart and Mind ;
That when we shall before our Judge appear,
We may approach in Joy, and not in Fear.
Why stand we now in Fear of Death ?
It is an harmless Thing,

Since Christ laid down his sacred Life
 To draw its deadly Sting.
 Those Gates of Brass are broken through
 That kept us in the Grave,
 By Christ our Lord, the Son of God,
 Most mighty for to save.
 Those Bars of Iron were so strong
 No heav'nly Host could move,
 But thou alone, both God and Man,
 By thy eternal Love.
 And from the Prison of the Grave
 His Love hath set us free,
 Therefore to his most holy Name
 All Praise and Glory be.
 Those Gates of Brass and Iron-Bars
 Do shew the Strength of Sin,
 When Adam breaking God's Command,
 With them God shut us in. * * The Grave.
 But Christ, our Lord, the Son of God,
 Most mighty for to save,
 Hath made Atonement to our God,
 And free'd us from the Grave.

On St. Stephen, and St. Paul.

O Thou ! beloved of thy God,
 And much esteem'd by Men,
 God did such Faith to thee afford
 A Martyr to become :
 Triumphant o'er the Grave and Death,
 With heav'nly Hosts to reign,
 With Saints and Martyrs for the Truth,
 By Ubelievers slain.

Depriv'd

Depriv'd of Life by faithless Jews,
All Men of Jacob's Race,
Who did the Words of Life refuse
From his angelic Face.
And Saul, that Zealot for the Law,
Who did that Faith oppose,
Was then consenting to his Death,
And kept the Slayer's Clothes.
In Unbelief was his Excuse,
God did accept it then,
And turn'd him to that sacred Use,
A Preacher unto Men.
In which he labour'd more than all,
To spread that sacred Word
Which he oppos'd before his Call,
Converted by his God.
Who gave the Glory unto God
Who did him Mercy show,
And taught him by his sacred Word
His Saviour for to know.
Know then, all People on the Earth,
God can convert the Mind,
And turn Men to his sacred Use
By Mercy unconfined.
On this Example of St. Paul
Do not presume to trust,
For God, who knows the Hearts of all,
Did see his Purpose first.
For he a chosen Vessel was,
And God did know his Heart,
That he would labour in his Word
Salvation to impart.

Pride is hateful to God and Man.

SHALL Man be proud, who is but Clay,
His Body worthless Earth?
Shall he be proud who lives to Day,
To Morrow sleeps in Death?
Reflect on this, ye haughty Fair,
That Life is but a Breath,
That Worms of you shall eat their Share
When in the Arms of Death.
Where's then thy Pride, thy guilty Mirth?
Thy Glory all is gone,
When in the Bosom of the Earth
Thou sleep'st with Sister Worm.
Should this not quench each Spark of Pride?
For Truth itself doth tell
It was that Sin of Lucifer
Which cast him down to Hell.
Do thou thy Heart most strictly view,
Thy Inclinations scan,
And the least Thought of Pride eschew,
Hateful to God and Man.
God's Spirit dictates Day by Day
Our Duty to fulfil,
But he that's proud will not obey,
Nor bend unto his Will.
God will not Grace to him afford
Who doth in Pride delight,
For such a Man is much abhor'd,
And hateful to his Sight.
God will resist the Proud in Heart,
Their haughty Looks disdain,
And will not Grace to them impart,
But will their Honour stain,

Humble

Humble thyself before thy God,
 All Thoughts of Worth disclaim,
 For he alone is only good,
 And holy is his Name.
 For we are only sinful Dust,
 But Dust and worthless Clay,
 Our Beauty, like the Morning Dew,
 Will quickly fade away.

Despise not the POOR.

DESPISE not thou the Man that's poor,
 For he a Saint may be;
 And Christ hath shed his sacred Blood
 For him as well as thee.
 And God the Poor doth much regard,
 The Poor that faithful be,
 And will their Poverty reward
 With great Felicity.
 For Christ, our Lord, for us was poor,
 By Courtesy was fed;
 And he whom heavenly Hosts adore
 Had not to lay his Head.
 For he who doth the Poor despise,
 His Maker doth disgrace,
 And doth affront our Lord likewise,
 And shame him to his Face.

Of God's Love to Man.

WHAT Man can read the Love of God
 And not his Heart confess,

Can

Can he refrain in Thought or Word
 His sacred Name to bless?
 The tender Mercies of our God
 Transcend the Heavens high,
 His Works do all with one Accord
 To praise his Name comply.
 Shall Man, a Reptile of the Earth,
 Then disobey his Will,
 When heav'nly Hosts with joyful Mirth
 His Pleasure do fulfil?
 Ten Thousand-times ten Thousand Saints
 Approach his sacred Throne,
 Unto his Name they bend the Knee,
 And him their God they own.
 They Glory give unto the Lamb,
 Who was for Millions slain,
 Who by the Merits of his Blood
 Made them as Kings to reign.

On Heaven, and future Happiness.

MOUNT! O my Soul, on Contemplation's
 Wings,
 Leave Earth to earthly Minds, mind heav'nly
 Things;
 Reflect upon thy Father's House above,
 Mansions of Glory, Happiness, and Love.
 Where we shall see our Father Face to Face,
 The King of Glory, and the Prince of Peace.
 Enthron'd upon his Mercy Seat on high,
 Dispensing Pleasure, Happiness and Joy.
 Such Joys as Eye did never see,
 Nor Heart of Man conceive.

That

That Pleasure which will ever be,
To them who godly live.
While Hallelujahs to his sacred Name
Ten Thousand times ten Thousand Saints proclaim;
With boundless Love their Saviour they esteem,
And make his Goodness their eternal Theme:
Who paid the Price of his most precious Blood,
For to redeem them from the Wrath of God:
He left the Throne of an eternal Bliss,
And dy'd to save us in most deep Distress.
No Tongue can tell, nor Heart of Man conceive,
Or shew Example of such tender Love.
Let Heaven and Earth, and all therein,
Give Glory to his Name;
With Cherubim and Seraphim,
His boundless Love proclaim,
And with unfeigned Lips rejoice
In his most holy Name.
To meditate upon this Theme
It doth my Heart rejoice,
For I that Pleasure shall esteem,
To praise him with my Voice.
To join in Chorus with his Saints,
And bow before his Throne,
Who intercedes for all our Wants,
And makes our Cause his own.
Eternal Glory to the Lamb,
Who bought us with his Blood,
Which he did shed for Sin of Man,
And paid that Price to God.

EDUCATION.

MY Friends, it is absolutely necessary to teach Children betimes in their Duty to God, their Parents, and their Neighbour, before they are corrupted in their tender Minds by bad Examples. Solomon saith, *Train up a Child in the Way he should go, and when he is old he will not depart from it.* This was spoken by Solomon, but dictated by the Spirit of God; and most certainly it is the most proper Way to preserve us in our Duty to God, to our Neighbour, and Ourselves; for God would bless his own Advice with Success, would we but prove him.

It is the Cause of much Concern to see Parents so neglectful of that one most needful Thing, for their and their Children's Happiness here and hereafter; spending too much Care on the more fashionable Endowments of the Body, to the utter Neglect of the Soul, whereby bad Habits are attained, and made very difficult to be parted with: And the Word of God justifies it, viz.—*Can the Ethiopian change his Skin, or the Leopard his Spots? Then may they do good who are accustomed to do evil.* And Christ saith, *Take my Yoke upon you, (in youth) and learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls; for my Yoke is easy, and my Burden light:* Which will be found true by all who are early taught, and continue in the Practice of religious Duties; and they will not only be found light, but very pleasant too. For Wisdom, which is the Voice of God, saith, *The Ways of Righteousness are pleasant Ways, and all her Paths are Peace:* Peace with God, which passeth all

all Understanding, unless to them that feel it. But in the Path of Sin there is no Peace with God, nor in the Mind, if we consider, that the Wages of unrepented Sin is Unhappiness here, and eternal Death to come.—There is no Peace, saith God, to the Wicked.

Thy Ways of Wisdom pleasant are,

And do rejoice the Mind :

The Ways of Sin are cursed here,

And leave a Sting behind.

Should we not then our Actions scan,

For God doth them survey,

And keeps a Check against each Man,

Until the Judgment Day.

How wretched must a Sinner prove,

When God witholds his Grace ;

When he withdraws from him his Love,

His Spirit, and his Peace.

The ADDRESS.

TO such as know the Word of God,
These Lines are here address'd.

By those that understand his Word

These Truths will be confest.

When we confess to God our Sin,

Contrition should appear ;

The outward Sign of Truth within,

When we approach with Fear.

This is a Duty all do know,

To fear and worship God,

And that we should our Duty show,

In hearing of his Word.

When

When we give Glory to God's Name,
 Proceeding from the Heart,
 Our gracious God accepts the same,
 And takes it in good Part.
 When we do pray for daily Bread,
 We pray for all we need,
 For God doth know before we ask,
 And Christ will intercede.
 If we our Brother do forgive,
 Then we may be forgiven;
 But if in Malice we do live,
 'Twill shut us out of Heaven.
 When we employ the Grace of God,
 As he doth move the Heart,
 We have the Promise of his Word,
 That he will more impart.
 Then let us all to him apply
 To grant us Grace with Speed;
 For God will not his Grace deny,
 Because we stand in Need.

On the RAINBOW.

SEE in the Cloud God sets his Bow,
 His Promise to maintain,
 That Water shall not overflow
 To deluge Earth again.
 God faithful is unto his Word;
 His Truth shall yet remain;
 For from the Waters of a Flood
 He ever will refrain.
 Thy Truth, O Lord, it doth extend
 Above the Heavens high;

Thy

Thy Love and Mercies know no End,
But daily multiply.

Therefore to thy most holy Name
All Praise and Glory be,
As was, and is, and is to come
To all Eternity.

On J O B' s Patience.

Remember Job, who in excessive Woe
Held fast his Faith, he would not let it go.
God saw his Faith, and did it much approve,
And gave Command his Troubles to remove.
God gave him Wealth, and blest him more,
With Double what he had before.
God gave this Record to him then,
He was an upright, perfect Man.
He was but Man it doth appear,
For Job was not quite faultless here;
And God his Rashness did reprove
With sharp Rebuke, yet tender Love:
Job's Friends God treated more severe;
For whom Job pray'd, and God did hear.
From hence we may this Truth declare,
That Men, tho' good, imperfect are;
For Perfectness in Deed and Word
Was only in the Son of God.

Remember thy Creator in Youth.

Remember now, in Time of Youth,
Thy great Creator's Will,

Who

Who gives to thee this Day of Life
Thy Duty to fulfil.
Reflect upon this fleeting Day,
How swift thy Time goes on !
Thy precious Time, the Path and Way
To thy eternal Doom.
Think thou upon each Moment then,
That Moment now employ,
To loose the Bands of Vice and Sin,
Which will thy Soul destroy.
Remember now the Day of Death,
How quickly it may come ;
How short may be the Thread of Life,
How soon it may be spun !
To do thy Duty bend thy Mind ;
From sinful Custom flee ;
Remember, Judgment is behind,
And soon will call on thee.
Let God be always in thy Mind ;
By Faith to him draw near,
With Charity to all Mankind,
And worship him in Fear.
So shalt thou then, before thy God,
Through Christ, accepted be,
And he, according to his Word,
Will Mercy have on thee.

At CHRIST's Baptism.

GOD's Holy Spirit, like a Dove,
Descended on our Lord :
Our God by Prayer let us move,
That Spirit to afford.

The

The Saints do Glory give.

O Holy, holy, holy Lord,
Thy holy Will be done
On Earth as is in Heaven above,
Before thy sacred Throne,
By Angels, and the heavenly Hosts,
Who do thy Will obey,
And shout forth thy unbounded Love
Thro' everlasting Day.
In Hallelujah's to thy Name,
They join with one Accord,
And with unfeigned Lips proclaim
The Glory of their Lord.
Ten Thousand times ten Thousand Saints
They of thy Praises sing,
And glorify his holy Name
Who did Salvation bring.
Who did redeem them with his Blood,
Which he for them had shed,
And justify'd them from all Sin,
In Presence of their God.
To him be Glory, Praise, and Might,
And everlasting Fame;
For thou, in all thy Servants Sight,
Art worthy of the same.
O thou most holy Lamb of God,
To thee all Glory be,
For thou didst die for all Mankind,
That all may live by thee.
Shall heavenly Hosts before their God,
With Love and Reverence bow,
And mortal Man, call'd by his Word,
No Sense of Honour show?

When in the Sight of earthly Kings
 They lowly bend the Knee,
 Shall not that God, the King of Kings,
 Be worshipped by thee?
 Know thou, O Man, the Day will come
 When God will thee reprove,
 Because thou didst not worship him
 With Reverence and Love.
 How shameful is it for to see
 Men in the House of God,
 As mute as Fishes for to be,
 In praising of the Lord.

For Mr. *RUSH*'s Monument, at *Clapham*,
 in *Surry*.

HERE lies interr'd my Cousin Rush,
 Who with an anxious Mind,
 When he had gain'd what he did wish,
 Left all his Wealth behind.
 For Riches are but fleeting Things,
 And subject to decay,
 And Death doth always make them Wings,
 By which they flee away.
 Then let us not on them depend,
 Our Life is but a Breath,
 But make with them of God a Friend,
 Before the Day of Death;
 That would give Honour to the Name,
 (From Arms no Worth redounds)
 It would our Glory more proclaim
 Than Forty Thousand Pounds. *

* What he died worth.

For

For Death will never bribed be,
Gold cannot purchase Health;
That Tyrant we may daily see
Pays no Regard to Wealth.

Why we go to Church.

O Lord our God, we wait on thee,
Thy holy Word to hear,
Unto thy Name to bend the Knee,
And worship thee in Fear.
For to give Glory to thy Name
For all thy Mercies great
Conferr'd on us, we there proclaim
For thy Beloved's Sake.
Our daily Bread we thee implore
In tender Mercy give:
Thy Bread of Life, whom we adore,
By which thy Servants live.
Our Trespases, so very great,
To thee we humbly pray,
That through the Merits of our Lord,
Be pardon'd Day by Day.
For we our Brother do forgive,
By Faith on thee rely,
That Faith doth teach us to believe
Thou wilt us not deny.
Therefore to thy most holy Name
All Praise and Glory be,
To Father, Son, and Holy Ghost,
One God in Unity.
The Fountain of eternal Love,
To all the Sons of Men,

Therefore my Heart my Tongue doth move
To shout a loud Amen.

When we for Bread of Life do pray,
That we thereon may feed,
Our Lord, who knows our Wants alway,
Will give us all we need.

If we by Faith do seek to him,
He will his Grace supply;
And those that ask it for to use,
God will not them deny.

Of that Tyrant PASSION.

Passion a Tyrant is, and will control,
Debases Reason, and subdues the Soul.
Refrain from Passion, do that Spirit curb,
For Passion will not do the Will of God.
What Folly is it Anger to express,
Reviling others, whom we ought to bless;
Is that a Christian Grace of any Worth,
Which stoops to Passion, and inclines to Wrath?
Meekness of Mind, and Lowliness of Heart,
Are Means of Honour, and a Christian's Part.
For what's the Value of the Christian Name,
Unless our Actions do its Worth proclaim?
God gave us Reason for our Tongues to rule,
And he who doth not use it is a Fool.
Reflect upon this Theme; 'tis Reason's Voice,
'Twill ease thy Mind, and will thy Heart rejoice,
My dear Miss L. in Pity to thy Soul,
Let kind Advice thy Passion now control;
And may that God we all ought to adore,
Grant you his Grace, and bless you evermore.

This

This is Advice from one you say you love,
And doth a most endearing Kindness prove.
Be wise, my Dear, and listen to this Tale;
Let Reason rule; let Passion not prevail.
Can I for you more tender Kindness show,
Than thus to teach your Duty for to know?
Will you not me esteem a faithful Friend,
Who thus reminds you of your latter End?
Could I by this with you prevail
To bend to Reason's Rule,
That Reason would so far avail,
As not to act the Fool.
When Reason doth the Actions guide,
Then they will bear to scan,
But when you set that Rule aside,
It doth degrade the Man.
The Brutes they act by Nature's Law,
That Rule they all obey;
But Men who Reason's Rules destroy
Are more like Brutes than they.
Lay by all Passion, let thine Anger cease;
The Fruit of Righteousness is sown in Peace.
When I wrong Dictates of thy Heart control,
It's in Compassion to thy precious Soul;
My melting Heart for thee doth greatly yearn,
For I thy Welfare seek with great Concern.

Against the Sin of Swearing.

SHALL mortal Man, Worm of the Earth,
Whose Life is but a Breath,
Shall he provoke Almighty God
To strike him then with Death?

Shall he Damnation daily call,
 Without the least Regard,
 And wish it on his Soul to fall,
 As a most just Reward,
 When in his Heart he doth not know
 But it may be a Lye,
 And with the most presumptuous Sin
 His Maker doth defy?
 O wretched and unthinking Soul!
 Regardless of that Pain
 Which God hath threatened to the Man
 Who takes his Name in Vain.
 O would you all consider well
 What God himself doth say!
 That he will all reward in Hell
 Blasphemers Day by Day.
 Wherein the Worm doth never dye,
 That Flame doth not decay;
 In Vain for Mercy then to cry,
 When past the Judgment Day.

Of the Apostles Creed.

IN God the Father I believe,
 Who Heav'n and Earth did make,
 And by the Dictates of his Will
 All Nature did create.
 Likewise in Jesus Christ, our Lord,
 I stedfastly believe,
 That by the Holy-Ghost, as God,
 The Virgin did conceive;
 And did bring forth that promised Seed,
 The Saviour of Mankind,

Which

Which is a Mystery indeed,
 Too hard to be defin'd.
 If we believe that God
 The Heavens did create,
 What can there be too hard
 His Power to compleat.
 Of Pontius Pilate I believe
 He was perswaded then,
 To crucify the Lord of Life,
 By unbelieving Men.
 And that Christ died on the Cross,
 And was laid in the Grave,
 And suffer'd the most deep Remorse
 A sinful World to save.
 That he descended into Hell
 I know not to conceive,
 Because the Word they render *Hell*
 Doth signify a *Grave*. In the Greek.
 And David in a Psalm, observe,
 (When speaking of our Lord,)
 Doth use that Word in the same Way,
 Which doth that Sence afford.
 That he was rais'd from the dead
 There is no Cause to doubt,
 For had there been Deceit therein
 The Jews had found it out.
 That he ascended up on high
 Above the starry Frame,
 Our needful Wants for to supply
 Through his most holy Name.
 That he on God's Right-Hand doth sit
 A Mediator then,
 For Grace and Mercy to entreat
 For all the Sons of Men.

And that he will to Judgement come
Of all that now are dead,
And those that shall be then alive,
As Christ himself hath said.
I in the Holy-Ghost believe,
The Effence of our God,
Proceeding from the Father's Breath,
And likewise from our Lord.
An universal Church
Christ promis'd to maintain,
And I believe as such
Shall evermore remain.
That holy Spirits do enjoy
Communion in their Blifs,
No Text of Scripture doth destroy
My firm Belief of this.
Our Sins will be forgiv'n,
Christ doth us certify,
And we may go to Heav'n,
If we with him comply.
The Resurrection of the Dead
I firmly do believe,
By him who did us first create
Is easy to conceive.
And everlasting Life design'd
By our great Creator,
I do believe to be the Mind
Of God, as our Father.
My Faith I here proclaim to you,
And now confess again,
That I believe it all as true,
And therefore say Amen.
God can with Ease revive the Dead,
His Word can it compleat;

That

That Word which he as soon as said
All Nature did create.
If you believe as you have said,
Think on the Time to come ;
That God will judge the quick and dead,
And will appoint their Doom.

Good Advice should be kindly received.

O Thou, whom I with Love control,
It is my Care of thee,
Which makes my melting Heart condole
Thy Disregard of me.
When I in tender Love convey
Good Precepts to thy Mind,
How hard it is for you to say,
Or think I am unkind,
When I thy Duty do commend,
It is for your Good.
With most endearing Love intend
To teach the Fear of God.
For God, who did us all create,
And gives us Life and Breath,
And doth from Day to Day preserve
Our Lives from sudden Death ;
He doth command that we should keep
Sacred the Sabbath Day,
For Grace and Mercy to intreat,
And for our Sins to pray.
Can we of him a Blessing crave,
If we do not comply ?
Can we expect Success to have,
When we his Will deny ?

Now

Now therefore hear what I do tell,
 That God himself doth say,
 That he will them reward full well
 Who sanctify that Day.
 O let us to our Lord draw nigh,
 His sacred Word to hear,
 That holy Day to sanctify,
 And worship him in Fear.
 God will to us his Grace afford,
 His Spirit he will give,
 And grant to us, thro' Christ our Lord,
 His Blessing to receive.

On my Nephew's and Niece's Marriage.

MA Y you in Unity and Love,
 And Singleness of Mind,
 May you for Years that Blessing prove
 Which was by God design'd.
 The vain Amusements of the Great
 Do thou with Prudence shun,
 Whereby they do their God forget,
 And to Destruction run.
 The daily Actions of thy Life
 Do thou with Prudence scan,
 For God doth keep Account thereof
 Against each Son of Man.
 Accept, I pray, my good Intent,
 I mean not to offend;
 Thy Happiness is hereby meant;
 It's what I do intend.
 Believe me now, my Heart doth burn;
 Thy Welfare I pursue,

And

And that my Bowels greatly yearn,
 In Tenderness for you.
 With tender Kindness treat thy Wife,
 That Peace and Love may reign;
 From the Approach of Words of Strife
 See that you both refrain.

To my Grand Niece.

HAPPY the Day when thou wast born,
 A Day of joyful Mirth,
 Which gave thy Swain a distant Dawn
 Of sweet conjugal Life.
 O may you answer now the End
 For which thy Life was given,
 That thou that Blessing mayst extend,
 Which was design'd by Heaven.
 O may you an Example be
 Of Unity and Love,
 That all who now rejoice to see,
 May long that Bliss to prove.
 Remember that you promised
 To honour and obey;
 Be not by ill Example led,
 Thy Peace for to destroy.

Trust in G O D's Mercy.

O Lord my God, to whom shall I
 In my Affliction flee,
 Or unto whom lift up mine Eye,
 Unless by Faith to thee?

To

To thee, before thy Mercy-seat,
In humble Faith I bow;
For Mercy, Lord, I thee intreat,
Have Mercy on me now.
For Mercy, Lord, I pray to thee;
This is the total Sum,
Thro' Christ, who shed his Blood for me,
And all thy Will hath done.
In his most holy Name we pray,
Whom thou in Mercy gav'st,
Who is the everlasting God,
And mighty for to save.
In tender Mercy hear my Cry;
Thy Aid I now implore;
And I thy Name will magnify,
And bless thee evermore.
Thy Mercy doth to all extend,
I will not now despair,
When Christ, my Lord, doth it commend,
And doth in Truth declare
He will not quench the smoking Flax,
Nor break the bruised Reed,
Nor him deny who prays for Grace,
Because he stands in Need.
Therefore on him will I rely
For Grace my Life to mend;
And hope he will me justify,
When I on him depend.
For God in Mercy knows no Bound
When Christ for me doth pray:
His Righteousness shall me surround,
And save me in that Day.

I will

I will therefore my Heart prepare,
In Duty to comply,
That I with them that Bliss may share,
Whose Faith them justify.

G O D's Goodness is beyond Conception.

HOW boundless was the Love of God!
How merciful his Ways!

Who did redeem us by his Blood,
To his eternal Praise.

No Tongue can give the Glory due
To his most holy Name,

Nor heavenly Hosts declare or shew
The Greatness of his Fame.

Eternal Praises to their God

The heavenly Hosts they sing;

With Hallelujahs to his Name

The heavenly Choir doth ring.

Thy boundless Love surpasseth far

All we can claim of Right,

Much higher than the Morning Star

Beyond angelic Sight.

Thy Saints rejoice with Joy on Earth,

With heavenly Hosts they sing,

For the Event of Shilo's Birth,

Who did Salvation bring.

My Heart doth melt with Love and Joy

My Saviour to behold;

My Tongue, therefore, I will employ

His Mercies to unfold.

He shed for us his sacred Blood,

Which he did freely give,

And

And made Atonement to our God,
 That we through him might live.
 To him, therefore, be boundless Might,
 With everlasting Bliss;
 For thou, in all thy Servants Sight,
 O Lord, art worthy this.
 Again, to thy most holy Name
 I will in Praises sing;
 Thy boundless Love I will proclaim
 To all the Sons of Men.
 Can I forbear my God to bless,
 Who doth my Soul preserve?
 Can I forbear for to confess
 The Greatness of his Love?
 What Man can read this Love of God,
 And not his Heart confess
 The tender Mercies of the Lord,
 And Christ his Saviour bless!
 To him therefore all Glory be,
 As I have said before,
 As was from all Eternity,
 And shall be evermore.

How amazing was the Love of God.

A Mazing was God's Love to Man,
 No Tongue can it express,
 In that he sent his only Son
 To save us in Distress.
 When we were dead indeed to Sin,
 No Hope did then remain,
 That we by any Means could shun
 The Guilt of endless Pain.

Yet

Yet God in Pity did contrive
 Before the World begun,
 That we Salvation should derive
 Through Christ, his only Son.
 Who did himself most freely give
 To suffer for Man's Sin,
 And with the most endearing Love
 Did undergo the Shame.
 Who did no Sin, nor was there Guile
 Found in his sacred Heart,
 Yet was forsaken of his God,
 And suffer'd on our Part.
 Whereby the Justice of our God
 Was wholly satisfy'd.
 His Anger then was turn'd to Love
 When Christ for us had dy'd.
 O let us now all Glory give
 To his most holy Name,
 Who suffer'd Death for our Sin,
 And rais'd was again,
 To stand in Presence of our God,
 Our Pardon for to plead,
 The Purchase of his precious Blood,
 Which he for us had shed.

Who would not fear Thee, O KING of
 Saints?

WH O would not fear thy Name, O Lord!
 For thou of Saints art King!
 To thee the heavenly Hosts accord,
 Eternal Praise to sing.

To

To thee, to glorify their God,
Can they their Voice refrain,
Who art the everlasting Lord,
To whom it doth pertain?
For thou the Waters of the Sea
Dost hold within thy Hand,
And for the Limits of the Deep
Hast plac'd the feeble Sand.
And tho' its Billows rage and swell,
And mightily assail,
And with great Fury tofs themselves,
Yet can they not prevail.
The Earth doth flee before his Face,
When that he is in Ire;
The flinty Rocks flow down apace,
Like Wax before the Fire.
The lofty Mountains fear and quake,
The Hills they trembling stand,
The Pillars of the Earth they shake,
By his almighty Hand.
The distant Islands of the Sea
Confess thy sovereign Power;
At his Rebuke they lightly flee,
And turned are quite o'er.
Who would not fear thy Power then,
And tremble at thy Word,
When Heaven and Earth, and all therein,
Thus fear before their God.
God shakes the Heavens and the Earth,
And all that are therein,
And oftentimes makes known his Wrath
Against the Sins of Men.

Riches are a Blessing, if well used.

IF thou in Riches dost abound,
Set not thy Heart thereon;
But let them be with Duty crown'd:
Consider whence they come.
That God doth send them unto thee,
His Purpose to fulfil;
Thou only canst his Steward be,
For to perform his Will.
His Goodness doth to all extend;
He doth regard the Poor;
To thee he doth their Cause commend;
Thy Wealth it is their Store.
As Gods on Earth the Rich may be,
For to relieve Distress,
To set the poor afflicted free,-
That they their God may bless;
See that this Duty ye fulfil;
Do not defraud the Poor,
For God, who doth in Heaven dwell,
Will then increase thy Store.
And when upon thy dying Bed,
By Sicknes thou art laid,
He'll not forget thy Charity,
But grant to thee his Aid.
Great Pleasure is in doing Good,
It doth rejoice the Heart;
We imitate the Son of God,
When Kindness we impart:
For to do Good is sweeter far,
Than Kingdoms gain'd by cruel War;
For he who doth delight in Blood,
Is much unlike unto his God;

G

Whose

Whose Mercy doth to all extend,
 He doth therein delight ;
 But he who doth by Blood offend,
 By Blood he will requite.

On the Resurrection of the Dead.

Boundless, like Heaven, is God's Love,
 All Nature doth proclaim ;
 And each revolving Spring doth prove
 That Man may rise again.
 Our gracious God will much respect
 The Offspring of his Breath :
 No Son of Adam will forget,
 When hid in Dust of Death.
 For see the Flowers of the Field,
 How they each Spring revive ;
 Shall not the Dust of mortal Man,
 When God shall bid him, live ?
 Reflect upon the Seed you sow,
 Of Wheat, or other Grain ;
 Unless that Body die, we know
 It will alone remain.
 Can we have Faith, and not believe
 The sacred Word of God,
 Because our Hearts cannot conceive
 The Raising of the Dead ?
 Shall the almighty Lord of All,
 By whom all Creatures live,
 Shall he a Man to Council call,
 Instruction for to give ?
 Have Faith in God, do thou comply,
 For thou art of the Earth ;

And

And God, whose Dwelling is on high,
He is a God of Truth.
For God can raise the Dead with Ease,
His Word can them revive.
Shall Men, the Pottsherds of the Earth,
With the Almighty strive?
There is a Spirit in each Corn,
Which God alone doth give;
Likewise in Man the most forlorn,
Whom God will cause to live;
That he in Judgment may appear,
A strict Account to give,
How he hath us'd his Talent here,
While he on Earth did live.

The Folly of finding Fault with GOD's
Works, and of denying his Power.

SHALL weak and filly Man,
Whose Dwelling is in Clay,
Presume God's Works to scan,
Or teach him what to say.
Shall Man his Counsel give
To the Almighty God,
By whom all Things that live
Were fashion'd by his Word.
Know thou thy great Creator's Skill
Surpasseth human Art,
Who by the Dictates of his Will
All Nature did impart.
Can you his Power comprehend,
Who raiseth up the Dead?

Wilt thou thy Notions now defend,
 Which were in Folly spread?
 Lay now thy Hand upon thy Mouth,
 As Job hath done before;
 Confess thy Folly unto God,
 And think the like no more.
 Wilt thou, a Reptile of the Earth,
 Thy Maker's Works control?
 Canst thou, whose Life is but a Breath,
 Canst thou detain thy Soul?
 Know, you, and I, and all, must die,
 And give Account to God,
 Altho' that you his Truth deny,
 And disregard his Word.

Put not off Repentance 'till To-morrow.
 Count not, young Man, on Years to come,
 For they uncertain be;
 Thy Thread of Life may soon be spun,
 And thou be laid with me.
 Repentance is the Gift of God;
 Do not that Thing delay;
 For God, who knows presumptuous Thoughts,
 May take his Grace away.
 God will not always strive with Man,
 If Man will not obey;
 He hath declar'd his Purpose then
 To take his Grace away.
 ¶ Salvation is To-day,
 To-morrow may not come;
 You may be call'd away,
 To your eternal Doom.

What

What Thoughts should this to us convey,
 Of Judgment soon to come,
 When we neglect from Day to Day,
 That Time to think thereon.
 Take now from hence this kind Advice,
 From me, thy real Friend,
 Delay not to prepare thyself
 For thy approaching End.
 Go thou, with all thy Mind do good;
 Let Justice be thy Guide;
 In Mercy, and the Fear of God,
 Be constant and abide.
 So shalt thou, on the Day of Death
 Behold thy Troubles cease;
 With Faith in Christ yield up thy Breath,
 And enter into Peace.
 O may we now ourselves prepare,
 These Precepts to fulfil,
 That we with them that Bliss may share,
 Who always do his Will!
 Grant this to us, O Lord, we pray,
 For thy Beloved's Sake,
 That we henceforth from Day to Day,
 May of thy Grace partake.

G O D's Works are holy and just.

TH Y Works, O Lord, are all upright,
 And holy all thy Ways;
 It is my Duty and Delight
 To give thee Thanks and Praise:
 To celebrate thy boundless Love,
 Before the Dawn of Light;

And to extol thy Name above
 The glittering Stars of Night,
 With thankful Heart, and chearful Voice,
 Thy Praises to make known,
 And with unfeigned Lips rejoice
 In thee, my God, alone.

Of GOD's Promise to Adam.

TO God, the universal King,
 The heavenly Hosts all bow,
 Both Cherubim and Seraphim
 His boundless Glory show.
 With Hallelujahs to their God
 The heavenly Mansions ring;
 They bow before his sacred Throne;
 His glorious Praise they sing.
 Eternal Glory be to God,
 Who, when we were undone,
 Redeem'd us by the precious Blood
 Of his beloved Son.
 What Joy was there in Heaven above,
 And Peace proclaim'd to Men,
 When Christ our Lord, the God of Love,
 Was born in Bethlehem.
 What joyful News was this to all
 Who did the Child behold;
 For this is he we Shilo call,
 Whom Jacob had foretold.
 He is to us that promis'd Seed,
 Which God to Adam said
 Should cleanse off all his sinful Deed,
 And break the Serpent's Head.

When

When Adam was by Eve deceiv'd,
 God did a Promise make,
 That he from Sin should be reliev'd,
 For his Beloved's Sake.
 What Glory unto God is due!
 What Love unto his Son!
 Who did to us God's Love renew,
 Tho' he a Curse become.

Remember thy Marriage VOW.

Remember now that tender Love
 You promis'd to your Bride,
 And let not Tyrant Passion move
 Thy Heart to turn aside.
 God doth the Actions of the Great
 With Indignation see,
 When they their sacred Vows forget:
 Unhappy they shall be.
 If thou God's Purpose dost obey,
 And call thy Husband Lord,
 God will his Blessing then convey,
 And will his Grace afford.

On a young Woman dying blind.

LONG have I sat in Shades of Night,
 Encompass'd round with Fear,
 Nor scarce a Star of heavenly Light
 In all my Paths appear.
 At thy Command I meekly yield
 My Body to the Dust.

Jesus, I fly to thee alone.
 And know in whom I trust.
 In thee, most holy Lamb of God!
 Who shed for me thy Blood,
 For to redeem me from my Sin,
 Thou paidst that Price to God.

OF CONSCIENCE.

Conscience, thou Monitor divine,
 Plac'd in the Heart by God,
 Imprinted deeply in the Mind,
 As promis'd in his Word.
 This is the Voice which we should hear,
 With dutiful Regard,
 It teacheth us, with awful Fear,
 The Judgments of the Lord.
 And tho' its Voice is small and low,
 Yet will it make you hear;
 And often makes the Sinner know
 Of whom to stand in Fear.
 It is that Word we hear behind,
 Which to us thus doth say,
 " This is the Path which God design'd
 " For thee ; this is the Way."——
 God's Spirit dictates unto Men
 His Precepts to obey :
 If they refuse, his Counsel then
 In Grief removes away.
 How wretched will that Sinner prove,
 When God withholds his Grace !
 If he withdraws from him his Love,
 His Spirit, and his Peace.

Whoso

Whoso honoureth God is honourable.

GR E A T Pleasure is in doing Good ;
No Tongue can it exprefs ;
We imitate the Son of God,
When we relieve Distress.
When the Distressed we relieve,
To God we Glory give ;
And he hath promis'd in his Word
We Honour shall receive.
When Honour doth from God proceed,
That Honour is most true ;
And doth ennoble him indeed
Where God doth see it due.
Seek thou that Honour from thy God
By Humbleness of Heart ;
For Christ hath promis'd, in his Word,
That Honour to impart.
Great Glory is it to the Man
Who doth in God delight,
Who daily doth his Actions scan
As in his Maker's Sight.
God will to him his saving Grace
In great Abundance give,
And grant to him his Love and Peace
In endless Peace to live.
All Glory be to God on high,
Who doth our Works survey,
And will his Servants glorify
At the great Judgment Day.
To him be everlasting Praise,
All Glory is his due ;
For he is just in all his Ways,
His Judgments all are true.

Honour

Honour thy God in all thy Ways,
 Give him his Honour due ;
 It will redound unto thy Praise
 If thou my Wish pursue.
 For he who doth in God delight
 Will glorify his Name ;
 And as if in his Maker's Sight,
 His Goodness will proclaim.

Think daily on D E A T H.

Remember Death, think ev'ry Day thy last,
 Lament all Vanities and Follies past.
 For Sin will soon Destruction bring,
 And lay thy Head full low ;
 And will disturb thy Peace within
 By Thoughts of endless Woe.
 Repent, forsake, and turn away ;
 As from a Serpent flee ;
 And put not off from Day to Day,
 For Death may hinder thee.
 Remember now thy Day of Death,
 How quickly it may come ;
 How short may be thy Thread of Life,
 How soon it may be spun.
 Thy Day of Grace may quickly cease ;
 Then while it's call'd To-day,
 Neglect not thou to make thy Peace,
 For God may turn away.
 God will not always strive with Man ;
 If Men will not obey,
 He hath declar'd his Purpose then
 To take his Grace away.

Presume

Prefume not thou on future Time,
For God doth know thy Heart;
His Purpose may not bend to thine,
Or will not Grace impart.

Christ hath conquered Death and free'd us
from the Grave.

O Death! to thee must all submit,
Man's Sin did cause thy Reign;
No King on Earth had Power yet
Thy Summons to restrain.
O Death! thou shalt destroyed be,
Thy Reign shall not be long,
For Christ, our Head, hath conquer'd thee;
That Dread of thee is gone.
And from the Power of the Grave
His Love hath set us free;
Therefore to his most holy Name
All Praise and Glory be.
Let Heaven and Earth and all therein
Give Praise to thee, O Lord,
For thou didst pluck from Death that Sting
The Law did it afford.
Those Bars of Iron were too strong
For heav'nly Hosts to move,
Except by thee, both God and Man,
By thy eternal Love.
Again to thy most holy Name
All Praise and Glory be,
With everlasting Love and Fame,
To all Eternity.

Why

Why do we stand in Fear of Death ?

It is God's holy Will

That we should tread that Path to Life,
His Justice to fulfil.

This was the Voice of God,

It's wrote on ev'ry Urn,

That sinful Dust thou art,

To Dust thou shalt return.

Of what can Man be proud,

When Truth himself doth say,

And Time proclaims aloud

Our Bodies are but Clay.

Sorrow for the Death of a dutiful Daughter.

Relentless Death ! how ready to destroy
My present Bliss, and blast my future Joy.
My Grief for thee no Reason can control,
For thou art gone, beloved of my Soul.
Lamented Child ! how swift thy Moments flew ;
Melted in Tears, we bid the last adieu.

A N S W E R.

GRIEVE not for me, my Parents dear,
Or that my Moments flew :
Their Haste will sooner bring you here,
Where greater Joys I view.
Then do not thou lament my Death,
It is God's holy Will
That we should tread that Path to Life,
His Justice to fulfil.
This was God's just Decree,
Pronounc'd on Adam's Sin ;

And

And will fulfilled be
 On all the Sons of Men.
 Set your Affections then
 On future Blifs above,
 And not on Shadows here,
 Which quickly will remove.
 Death was to me a Moment's Pain,
 A Step to Christ in Blifs ;
 To them it will be endless Gain
 Who frame their Lives by his.
 O ! now with me, my Parents dear,
 Rejoice, be not dismay'd ;
 For I am safely landed here
 By the Almighty's Aid.
 My Eyes with Tears my Cheeks bedew,
 When in the silent Night :
 My melting Heart doth yearn for you,
 Not being in my Sight.
 The vain Amusements of the Great,
 So apt to lead astray,
 God did them all by Death defeat,
 And call'd me thence away.

On the CHURCH.

HOW pleasant is thy Dwelling-Place,
 O Lord of Hosts, to me,
 When thou dost fill my Heart with Grace ;
 With Joy I wait on thee !
 When I into thy Presence come,
 I lowly bend the knee ;
 Through Christ my Lord, thy only Son,
 I Glory give to thee.

Necessary

Necessary TRUTHS.

TO such as know the Word of God,
 These Lines are now address'd.
 By them who understand that Word
 These Truths will be confess'd.
 When we confess to God our Sin,
 Contrition should appear;
 The outward Sign of Truth within,
 When we approach with Fear.
 This is a Duty all do know,
 To fear and worship God;
 And that we should our Duty shew,
 By hearing of his Word.
 When we give Glory to God's Name,
 Proceeding from the Heart,
 Our gracious Lord accepts the same,
 And takes it in good Part.
 When we do pray for daily Bread,
 We pray for all we need;
 For God doth know before we ask,
 And Christ will intercede.
 If we our Brother do forgive,
 Then we shall be forgiven;
 But if in Malice we do live,
 It shuts us out of Heaven.
 When we employ the Grace of God,
 As he doth move the Heart,
 We have the Promise of his Word,
 That he will more impart.
 Then let us all to him apply
 To grant us what we need;
 For God will not his Grace deny,
 Because we stand in Need.

God's

God's holy Name is glorify'd.

BY Angels and the heavenly Hosts
All Glory be to thee,
For thou art worthy of all Praise
To all Eternity.

Thy Saints, with all the Martyrs' Hosts,
Acknowledge thee their King,
For thou didst wash them in thy Blood,
And cleanse them from all Sin.

What Glory to the Lamb is due,
Who was for Millions slain,
And left his Throne of Bliss for you,
That you as Kings may reign ;
And with the Lamb in Glory be,
For ever to remain,

Free from the Reach of Death and Sin,
And from all Grief and Pain !
All Glory be to God most high ;
From Praises never cease ;
With Hallelujahs rend the Sky
Unto the Prince of Peace.

Of Death before the Coming of Christ.

O Death ! of Terrors thou wast King ;
Thou didst distract the Mind,
'Till Christ pluck'd out thy deadly Sting,
Which Sin had left behind.
Fear not the Prison of the Grave,
For Christ hath set us free ;
He hath broke through those Gates of Brass
For to deliver thee.

Those

Those Bars of Iron were so strong,
 No heav'nly Hosts could move,
 But Jesus Christ, both God and Man,
 By his eternal Love,
 Who did for us lay down his Life,
 And did God's holy Will;
 He did remove that Cause of Strife;
 The Law he did fulfil.

A Curse on Man who trusts in Man.

CURSED is Man who trusts in Man,
 And doth in Flesh confide,
 And in his Heart forsakes his God;
 A Curse shall him abide.
 For God will not a Rival have;
 Thy Heart he doth require;
 Idolatry he will reprove
 In Jealousy, as Fire.
 For God will unto Judgment come,
 His Anger will display,
 And will appoint to all their Doom
 That dare him disobey.
 Who trusts in Man, so vain a Thing?
 How helpless is his Aid!
 Can he deliver, tho' a King,
 Who is himself afraid?
 Shall Man, a Reptile of the Earth,
 Whose Life is but a Breath,
 Shall he supply the Place of God
 To save a Man from Death?

We should not presume on Life.

K Now thou, O Man! thy Life is but a Breath,
 For in the Midst of it we are in Death.
 Death waits each Day with his most deadly Dart,
 Waits but the Word to strike it to thy Heart,
 And lay thy Pride low in its native Clay,
 For Food to Reptiles, and for Worms a Prey.
 Where's then thy Pride, thy guilty Joy and Mirth?
 Thy Glory all is gone,
 When in the Bosom of the Earth,
 You sleep with Sister Worm.
 Should not this check the Thoughts of Pride,
 Since every Day we see
 A Truth that cannot be deny'd,
 That Earth our Bodies be?

Accursed is he who trusts in Riches.

T H A T Man is curst who doth rely,
 And puts his Trust in Wealth,
 In Hopes it will all Wants supply,
 And purchase Ease and Health.
 Absurd thy Trust! thy Plan how vain!
 Corrupted is thy Heart,
 When thou from God thy Faith refrain,
 And from his Aid depart.
 In him we live, by him we move:
 Unless he doth assist,
 We have no Power in ourselves
 One Moment to exist.
 Can Gold prevent the Day of Death?
 Can Riches purchase Health?

H

Will

Will that grim Tyrant of Mankind
 Regard the greatest Wealth?
 O Death! to thee must all submit;
 Man's Sin did cause thy Reign:
 No King on Earth has Power yet
 Thy Summons to restrain.

In whom we should trust.

PUT thou thy Trust in God alone,
 Who is of boundless Might,
 And bow thyself before his Throne;
 Be fearful in his Sight.
 And God will grant to thee his Aid;
 On him by Faith rely;
 Of Want be thou not then afraid,
 For God will thee supply.
 His sacred Promise he'll fulfil;
 Thou shalt not be deny'd;
 Seek thou by Faith to do his Will;
 Thou shalt be satisfy'd.
 Trust thou in God's almighty Arm;
 By Faith on him rely,
 Who doth to all the Sons of Men
 The Breath of Life supply.

On the Beauty of Flowers.

SEE here thy great Creator's Skill,
 Surpassing human Art,
 Who by the Dictates of his Will
 Those Beauties doth impart.

See

See there the Lillies of the Field,
How beautiful and gay !
That Solomon in royal Robes
Was not so fine as they.
In those is seen the State of Man
In youthful Bloom of May,
Whose Life, a Vapour, but a Span,
Like these will fade away.
Uncertain is this fleeting Life ;
How soon it may be gone !
Repent To-day of Sin and Strife ;
Another may not come.
Reflect upon thy Day of Death,
How quickly it may come ;
How short may be thy Thread of Life ;
How soon it may be spun.
Let Reason Guide thy earthly Care,
Think on that Life to come ;
For Food and Raiment do not fear,
God's Will should first be done.
For if he clothe the tender Grass
With such a pleasing Hue,
Shall he not thee, in needful Case,
Extend his Care to you ?
With Confidence look up to God,
By Faith on him rely ;
For he hath promised, in his Word,
Those Wants for to supply.

Cease from Contention. Judge not rashly.

Cease from all Clamour, let your Reason rule,
For he who utters Slander is a Fool.

Give him no Answer 'till he hold his Tongue,
 Then bid the pratling Fool go look at Home.
 With Candour judge thy Brother's Crime,
 Or hide it, if you can;
 Consider well, it may be thine,
 And thou may'st be the Man.
 Our Brother's Moth we can perceive
 To be most largely grown,
 But hard we are for to believe
 A Beam within our own.
 To move thy Beam would'st thou comply,
 Thy Sight would be more clear;
 The Moth within thy Brother's Eye
 So great would not appear.

A Morning Hymn.

O Lord! our Creator, how great is thy Fame;
 So great is thy Goodness, no Tongue can
 proclaim
 The Honour and Glory that's due to thy Name.
 Because of thy Goodness, thy Mercy and Truth,
 Unto all thy People that dwell on the Earth,
 We will bless thy Name, and praise thee each Day,
 And speak of thy Goodness both now and alway.
 Hallelujah, Hallelujah, Hallelujah we sing
 To thee, our Redeemer, our God, and our King;
 Whose Mercy is great, there's none to compare;
 No Father so tender, no Friend so sincere.
 Hallelujah, Hallelujah, Hallelujah we sing
 To thee, our Creator. Amen, and Amen.

To

To my Friends and Enemies.

MY Heart dictateth to my Pen,
And what I write is true,
That I, of all the Sons of Men,
Have great Regard for you.
Was there a Window in my Breast,
And you could see my Heart,
This Truth is there so deep impress'd
Beyond the Force of Art.
And this I write is strictly true,
That God to me hath giv'n
A grateful Heart to pray for you;
My Witness is in Heav'n.
It there upon Record doth stand
How oft' I do implore
God's Grace and Mercy unto you,
And Blessing evermore.

Remember to keep holy the Sabbath Day.

Remember that thou holy keep
The sacred Sabbath Day;
Six Days thou labour shalt, and do
Thy needful Work alway.
The seventh Day appointed was
By God himself afore,
A Day of Rest from servile Work,
Thy Maker to adore;
For to assemble in his House
A public Proof to give,
That thou according his Will
Most strictly mean'st to live.

O let us not frame an Excuse,
But with his Will comply;
And meet our God within his House,
Who will to us draw nigh.
He there will hear, and have Regard
For what we do apply,
If we, by Faith in Christ, our Lord,
Do ask it fervently.
When we do pray for daily Bread,
We pray for all we need,
For God doth know before we ask,
And Christ will intercede.
O let us then all Glory give
To his most holy Name,
Most worthy Blessing to receive,
Might, Majesty and Fame.
For he to us is Righteousness;
On him we do rely;
Our Faith in him if we confess,
He will us justify.
Who can his Name to bless forbear,
When in the House of God,
Who doth such tender Love declare
In his most holy Word?
Should not his Love our Hearts then move,
And raise an holy Flame,
Our Tongues confess his boundless Love
In Praises to his Name?
From Hallelujahs to their God
Can Men their Tongues refrain,
When call'd by his most holy Word
His Glory to proclaim,
His Love, which doth all Things excel
Within the Heavens high,

That

That did redeem our Souls from Hell,
And doth his Grace supply ;
That Love which mov'd the Son of God
To suffer for Man's Sin,
Which is declared in his Word,
For all the Sons of Men.
Shall we not then our God adore,
In Persons three combin'd,
And praise his Name for evermore,
For which we were design'd?
O let us now all Glory give,
And bless our God most high,
Whilst upon Earth we here do live,
And he doth Breath supply.
My Time to come, in Praises spent,
Shall yet advance his Fame ;
My grateful Heart is always bent
To bless his holy Name.
Then shall the Earth yield its Increase,
And all our Wants supply,
And God, by whom these Bounties come,
Shall bless abundantly.
He shall us greatly bless,
When we in Duty live ;
And Men who do the Earth possess
Due Praises to him give.
How dare we to our Father say
Thy Will on Earth be done,
When we refuse the Means each Day,
Nor to his Worship come ?

Of shewing Kindness.

HOW pleasing is it to be kind!
 It doth rejoice the Heart;
 For Comforts flow into the Mind
 When Kindness we impart.
 And to do Good is sweeter far
 Than Kingdoms gain'd by unjust War;
 For he who labours to do Good
 Is like unto the Son of God;
 And God to him will have Regard;
 He will his Labours all reward;
 And every Kindness he hath done,
 God will accept, as to his Son.
 How should we labour to do Good,
 Which is so pleasing unto God!
 For all the Kindness we have done,
 Our Debtor he will then become.
 God will to us a Kingdom give,
 That we with Christ may reign,
 In everlasting Bliss to live
 To glorify his Name.
 How bountiful art thou, O God,
 Who dost us so reward
 For the least Good by Deed or Word,
 That's done unto our Lord!

On the Love of CHRIST.

O Thou, the Glory of Mankind,
 How boundless was thy Love!
 When thou didst shed thy sacred Blood
 Its Greatness for to prove.

When

When thou didst leave thy Throne of Bliss,
A sinful World to save,
Could heavenly Hosts e'er fathom this,
That God should die to save.

We should fear G O D.

WHEN heavenly Hosts, before their God,
With Love and Rev'rence fall,
And bow unto his holy Name,
Who is the Lord of All,
Shall mortal Man, Worm of the Earth,
Then dare for to rebel,
And disregard his Maker's Wrath,
Who keeps the Key of Hell?
And can commit him to that Flame,
A Flame of Pain full sore;
Which Truth himself doth often tell
Shall last for evermore;
Unless Repentance stay his Arm,
His Arm of boundless Might!
And thou from sinful Deeds refrain,
So hateful in his Sight.
In tender Love unto thy Soul,
Thy Deeds examine well,
Lest God, who doth all Sin control,
Should send you there to dwell.
In that eternal burning Flame
The Worm doth not decay;
Repent therefore of all thy Sins,
While it is call'd To-day.
Repentance is the Gift of God,
For which if we apply,

Our

Our Lord hath promis'd in his Word,
 He will it not deny.
 O thou, the Glory of the World,
 All Praise belongs to thee,
 For thou art born to all Mankind
 A Saviour for to be.
 For them thou shed'st thy sacred Blood,
 A Sacrifice for Sin,
 To make Atonement to thy God
 For all the Sons of Men.

G O D is glorify'd by all his Works.

TH E Heavens and the Firmament,
 They loudly do declare
 Their Maker is omnipotent ;
 That they his Creatures are.
 The Sun, the Stars, and varying Moon,
 They praise his holy Name ;
 And, Day by Day, they will always
 His Glory great proclaim.
 Should not the favour'd Sons of Men,
 For whom he shed his Blood,,
 Should they not glorify him then,
 Who is their sovereign Lord ?
 In Gratitude for boundless Love
 What can we him return,
 Whereby we may our Duty prove
 To Father and the Son ?
 In Hallelujahs to that Name
 Which heavenly Hosts adore,
 We will our Thankfulness proclaim
 In Praises evermore.

We

We will approach unto our God,
With Rev'rence bend the Knee,
To Father, Son, and Holy Ghost,
One God in Unity.
In Spirit and in Truth we pray
To thee, our Lord and God,
And worship thee from Day to Day
According to thy Word.
Therefore to thy most holy Name
All Praise and Glory be,
With Majesty, and boundless Fame,
To all Eternity.
My Heart dictateth to my Tongue
To bless thy Name, O Lord,
For all thy Mercies to me shown,
Which I this Day record.

Our Life is at the Pleasure of God.

IN God we live, by him we move;
Unless he doth assist,
We have no Power in ourselves
One Moment to exist.
How ought we then our Moments rare
In Duty to employ,
And husband them with utmost Care,
That we may reap true Joy!
When we before God's Judgment Seat
Are summon'd to appear,
We then our Judge with Joy may meet,
Without all Dread or Fear;
Then to appear before thy God
A strict Account to give,

If

If thou according to his Word
 In his Commandments live.
 If thou thy Talents didst employ
 In doing what was good,
 Thou shalt inherit endless Joy
 In Presence of thy God.
 The vain Amusements of the Great
 Do thou with Prudence shun,
 Whereby they do their God forget,
 And to Destruction run.
 This Life is but a Vapour then,
 Much like unto a Span,
 Unstable as the Morning Dew;
 So vain a Thing is Man.
 Let not thy Conscience thee accuse
 Of doing what is evil,
 But on thy Duty often muse;
 By Faith resist the Devil.

The Mother's Complaint for Loss of a Child.

Relentless Death! how ready to destroy
 My present Bliss, and blast my future Joy.
 My Eyes with Tears my Cheeks bedew,
 When in the silent Night;
 My melting Heart doth yearn for you,
 Not being in my Sight.
 My Grief for thee no Reason can control,
 For thou art gone, beloved of my Soul.
 Lamented Child! how swift thy Moments flew!
 Melted in Tears we bid the last Adieu.

ANSWER.

A N S W E R.

GR I E V E not for me, my Parent dear,
 By Death be not dismay'd,
 For I am safely landed here
 By my Redeemer's Aid.
 He was to me for Righteousness;
 God's Law he did fulfil;
 And made Atonement for my Sin
 By doing all his Will.
 And I, with Spirits of the Just,
 In Paradise remain;
 Our Bodies sleeping in the Dust
 Will quickly rise again,
 And join'd unto our Spirits then
 Shall Glory give to God,
 With Hallelujahs to the Lamb,
 Who shed for us his Blood.
 And to the Holy-Ghost we give
 All Praise and Glory then,
 By whom we evermore shall live,
 With Glory to his Name.
 Now join with me, my Parent dear,
 In fervent Suit to God,
 That in his Time you meet me here,
 Through Jesus Christ, our Lord.

A D V I C E.

LE T Reason now thy Grief control
 By Faith renew thy Care,
 That the Beloved of thy Soul
 With Joy may meet you there.

Each

Each Moment our Time goes on.

EACH Moment brings us nearer to our End
 Why do we then our precious Time mis-spent:
 Why look we not to that most awful Day,
 When Death will Judgment to us all display?
 Then ev'ry Eye shall see that sacred Breath
 Who died to save us from eternal Death,
 Enthron'd a Judge of Judges, and of Kings,
 Who will condemn them for their secret Sins:
 Sins of Injustice, Avarice, and Pride,
 And Want of Faith in him they have deny'd.
 Be wise, O Kings, be just, ye Judges, then,
 And learn to know this Truth, *Ye are but Men.*
 Ye are but like the Potsherds of the Earth;
 Of less Esteem, when ye depart from Truth.

Shun the Place of bad Company.

SHUN thou the Place where Sin doth dwell,
 As from a Serpent flee;
 For Truth itself doth often tell
 Its Captive soon you'll be.
 Take thou Delight where God doth dwell;
 Thy Maker there adore;
 That Pleasure doth by far excel,
 And lasts for evermore.
 No Sting on Conscience will it leave,
 Like guilty Joys, behind;
 But will thy Sorrow much relieve,
 And Trouble of thy Mind.

For

For God to him who prays for Aid,
Will not his Aid deny ;
But unto what you are afraid
He will his Aid supply.

Shun HARLOTS.

FLEE from those gilded Baits of Sin,
For they deceitful be ;
A deadly Dart is hid therein,
Which will be Death to thee.
The Lions roaring for their Prey,
And thirsting after Blood,
Are not so cruel near as they,
Who thus forsake their God.
Flee thou, turn back, go not that Way,
For Truth himself doth tell,
Her Path leads to the Gates of Death ;
Her House leads down to Hell.
Flee thou, or soon Death's deadly Dart
Will strike thy Liver thro',
And render vain all human Art
Thy Health e'er to renew.
Then pining thro' the Dregs of Life,
In Sorrow, Grief, and Woe,
Because you would not hear Reproof,
Nor hearken thereunto.
O Youth, go on, and take Delight ;
Do not thy Heart deny ;
But walk according to thy Sight ;
With all its Wish comply.
But know, O Youth, the Day will come,
When Judgment will draw near,

And

And thou shalt then receive thy Doom,
 As thou hast lived here.
 How ought we then our Lives to scan,
 For God doth them survey,
 And keeps a Check against each Man,
 Until that Judgment Day.

For the Increase of Saints.

MAKE wide thy Temple Gates, O Lord,
 Thy Saints to enter in,
 That all the Nations may accord
 To praise thy holy Name:
 To give thee Glory that is due
 For thy amazing Love,
 Which Day by Day thou dost renew,
 The Sons of Men to prove.
 Thy Goodness doth most loudly call
 For Gratitude and Love;
 Thy Mercy doth extend to all
 On Earth and Heaven above.
 Should I attempt for to proclaim
 Thy Glory and thy Praise,
 The World with me must this maintain,
 The Justice of thy Ways.
 All Hearts are open unto thee,
 From thee no Sin is hid;
 My Heart corrupted now I see,
 With every sinful Deed.
 O cleanse my Heart from secret Sin,
 Which is unknown to me,
 And lies so deeply hid therein,
 As only seen by thee.

Grant

Grant me thy Grace, O Lord, I pray,
To purify my Heart,
That I reflecting Day by Day
May from my Sins depart.
Great Joy is there in giving Praise
Unto the Lord our God,
When we acknowledge all his Ways
To be supremely good.

G O D is supremely good.

O Lord our God, supremely good,
Who can thy Love declare?
For thou didst shed thy sacred Blood
That God Mankind might spare.
Let Heav'n and Earth, and all therein,
Give Glory to thy Name;
Thou didst redeem Mankind from Sin,
To thy eternal Fame.
A new Commandment thou didst give,
Which would fulfil the Ten,
That we with Love to God should live,
And to the Sons of Men:
That would preserve our Minds in Frame
To do God's holy Will;
Our Neighbour we should not defame,
Nor do him any Ill.
This is the Sum of moral Law,
The Prophets said the same;
Our Saviour did that justify
With his most holy Name.

Trust in GOD.

GOD feeds the Ravens when they cry,
 Shall we be faithless then,
 And think that God will not supply
 The needful Wants of Men?
 Trust thou in his most sacred Word,
 His Promise to fulfil:
 Seek first to make thy Heart accord
 To do his holy Will;
 Then may we all by Faith rely
 On Christ's most holy Word,
 That God will Grace to us supply
 As well as earthly Food.

How glorious is GOD's Name!

HOW glorious is thy Name, O God!
 How boundless was thy Love!
 Which did thy tender Mercy move,
 The Heavens far above;
 To give thy dear beloved Son
 A Sacrifice for Sin:
 So great was thy unbounded Love
 For all the Sons of Men.
 What can we offer on our Part,
 In Sacrifice to God?
 A thankful and obedient Heart,
 With Honour to his Word.
 This, with the Sacrifice of Praise,
 Would give him great Delight,
 And the Amendment of our Ways,
 Be pleasing to his Sight.

Then

Then let us all, with one Accord,
 Our thankful Voices raise;
 And lift our Hearts unto the Lord
 With joyful Songs of Praise:
 To whose most great and holy Name
 Eternal Glory be;
 To Father, Son, and Holy Ghost,
 One God in Unity:
 The Fountain of eternal Love
 To all the Sons of Men;
 My Heart with Joy my Tongue doth move
 To shout a loud Amen.

A HYMN.

O Let us come before our God,
 And lowly bend the Knee,
 To Father, Son, and holy Ghost,
 One God in Unity.

A PRAYER.

O Lord my God, vouchsafe to hear,
 And hearken to my Cry,
 For I with Faith, and conscious Fear,
 For Mercy do apply.
 My Sins, O Lord, I do confess,
 My Folly now I see;
 I am corrected by Distress,
 In Mercy sent by thee.
 Have Mercy, Lord, I pray to thee;
 Thy Mercy I implore;

For Mercy, Lord, to thee I flee,
 And Grace to sin no more.
 Remember, Lord, I am but Dust,
 But Dust before thy Throne,
 And that no Man was ever just
 But thou, O Lord, alone.
 Shall I of Mercy then despair,
 When in his holy Word
 God in his Mercy doth declare
 He Mercy will afford,
 To all that truly do repent,
 And strive their Lives to mend;
 Who trust in Christ omnipotent,
 He Mercy will extend.
 O holy, holy, holy Lord,
 All Glory be to thee;
 For thou art born to all Mankind
 A Saviour for to be.

Of false Swearing.

SHALL mortal Man thus madly dare
 His Maker to defy,
 And with the most presumptuous Sin,
 To swear unto a Lie?
 And not regard Sapphira's Fate,
 Her Husband's too beside:
 Who both for breaking that Command
 Were struck by Death, and dy'd.
 O would such Wretches Warning take,
 And shun a Crime so bad,
 A Jury might true Judgment make,
 And Justice might be had.

But

But now the Lawyer, by that Art,
 The Jury doth deceive,
 And makes himself a Counterpart,
 A Verdict false to give.
 But they in Judgment shall appear,
 With Justice shall be try'd,
 And for their wicked Practice here
 Shall Mercy be deny'd.
 O may there soon a Law be made,
 It would be good for all,
 To set aside that cursed Trade,
 Which maketh Judgment Gall;
 For Justice is to Wormwood turn'd,
 By that accursed Set,
 Who care not if its right or wrong,
 Can they the Money get.
 Then let us all flee from the Law,
 As from a Serpent's Face,
 With Caution not those to employ
 Who Justice do disgrace.

The Saints daily praise GOD.

TEN Thousand times ten Thousand Saints
 They daily Praises sing,
 With loud Hosannas to the Lamb
 The heavenly Mansions ring.
 Salvation for us he hath wrought,
 By shedding of his Blood;
 That Price which was beyond all Thought
 Christ paid unto his God.

Deny not GOD's Grace.

WHen God doth move the Heart by Grace,
 If we that Grace deny,
 Can we expect it to increase,
 Or that 'twill multiply.
 God will not always strive with Man,
 If Men will not obey;
 He hath declared in his Word,
 He'll take his Grace away.
 How wretched will that Person prove,
 When God witholds his Grace;
 When he withdraws from him his Love,
 His Spirit, and his Peace?

It is not right to call Men Fools.

CEASE from Contention, let thy Reason rule,
 And when in Anger call no Man a Fool;
 For the Almighty God was his Creator,
 And he who calls him Fool affronts his Maker.
 God made thee wiser to bear rule,
 Thy Brother weak, but not a Fool.
 God makes one weak, another strong,
 And who may say his Work is wrong.
 He makes one rich, another poor,
 And both their Maker to adore.
 For if you search the World all round,
 His Works with Wisdom all are crown'd,
 For God pronounc'd them very good,
 And they six thousand Years have stood.
 Shall Man, a Reptile of the Earth,
 With the Almighty strive?

Shall

Shall he, whose Life is but a Breath,
 To God his Counsel give?
 Lay now thy Hand upon thy Mouth,
 As Job hath done before;
 Confess thy Folly unto God,
 And do the like no more.
 Wilt thou, whose body is of Clay,
 Thy Maker's Works control?
 Wilt thou to him thy Will convey,
 Who did create thy Soul?
 Thy Works, O Lord, are all upright,
 And holy all thy Ways;
 I now confess they all are right,
 And therefore give thee praise.

On the Mercy Seat being set above the Ark.

TH E Lord is good beyond all Thought,
 No Tongue can it express;
 For he Salvation for us wrought
 When we were in Distress.
 Enthron'd upon his Mercy Seat,
 Most joyful for to see,
 It sat above that Law of Death,
 Salvation for to be.
 The heav'nly Hosts they spread abroad
 The Glory of his Fame;

* In the Ark was plac'd the Book of the Law, which contained such Ordinances which if a Man could keep he might even live by them; but it being found by that Law no Flesh could be saved, it became a Law unto Death; and the Mercy-Seat was plac'd above the Ark, to show us that his Mercy should supercede Justice, on true Repentance and Amendment.

His Saints on Earth with one Accord
 Give Praises to his Name.
 O Earth, confess thy sovereign Lord,
 And his eternal Love,
 Who shed for us his sacred Blood,
 Our Sins for to remove.
 Eternal Praises to our God,
 By all the Sons of Men ;
 Let Heav'n and Earth with one Accord
 Shout forth aloud, Amen.

Concern for a Friend in Trouble.

MY Heart doth melt with Grief and Care,
 Thy Welfare I pursue ;
 And I in all that Trouble Share
 Which I perceive in you.
 O ! do not thou thy Mind distress,
 For it is but in vain,
 That will not make one Trouble less,
 Or mitigate thy Pain.
 Trust thou in the Almighty God,
 On him rely for Aid ;
 By Faith with his Commands comply,
 And be not thou afraid ;
 For God hath Kindness to thee shown,
 And hath protected thee ;
 Trust thou therefore in him alone ;
 To him by Prayer flee.
 He will not quench the smoking Flax,
 Nor break the bruised Reed,
 Nor him deny who prays for Aid,
 Because he stands in Need.

O ! do

O! do thou now thy Grief control,
Do not of Help despair,
For God, who did redeem thy Soul,
Will watch with tender Care.
He will not now forget thy Cost
He paid unto his God,
Nor will he suffer to be lost
The Purchase of his Blood.
What tender Love is here exprest;
We need not now despair,
For God will succour the Distrest,
If they themselves prepare.
If we by Faith on him rely,
And put our Trust in God,
Christ will with all our Wants comply
To give us what is good.

Our Life depends each Moment on God.

IN God we live, by him we move;
Unless he doth assist,
We have no Power in ourselves
One Moment to exist.
How ought we then our Moments rare
In Duty to employ,
And husband them with utmost Care,
That they may yield us Joy!
When we by Death are summon'd hence
A strict Account to give,
Should we not shun the least Offence
While we on Earth do live?
Should we not shun the Place of Sin,
As from a Serpent flee?

For

For if we take Delight therein
 Its Captive we shall be.
 Take thou Delight where God doth dwell,
 Thy Maker there adore;
 That Pleasure which doth far excel
 Will last for evermore.

Of Christ's descending into Hell.

THAT Christ descended into Hell, I cannot think signifies more than that he was laid in the Grave, for the Word rendered Hell signifies a Grave also; for his Spirit ascended into Paradise, and Paradise no Doubt signifies a Place of Happiness, where he promised the Thief on the Cross should be with him that Day: a Place where the Spirits of the Just are reserv'd until the Day of Judgment, when they shall be rejoin'd to their Bodies, the same as were laid in the Grave, but spiritualized, as St. Paul tells us. That Christ descended into Hell, the Place of Torment for the Wicked, I cannot conceive; for we are told by St. Paul, that Christ made full Satisfaction on the Cross for all Sins of the World, according to the Gospel Covenant. Christ had no Sin of his own, for if he had, he would not have been the Lamb without Blemish, nor justify'd any. St. Peter tells us of Christ's preaching to the Spirits in Prison, in the Days of Enos and Noah, in whom the Spirit of Christ did then preach to those Inhabitants, the Prisoners of the Devil, whom he held captive in the World, as their Prison, while the Ark was building. This is my private Notion.

Mark

Mark c. 11, v. 13th. explain'd.

Sir,

YOU have put a Question to me to explain, as if I was a Doctor in Divinity, from which Transaction, you tell me some doubt the Divinity of Christ, because he knew not that the Fig-Tree was barren. I will give my Opinion, as you desire me, for your Perusal, viz.

This Question, about which learned Men so puzzle themselves and others to very little Purpose, except to make the Word of God seem contradictory to itself, or unreasonable; either by torturing the Words to what they evidently did not mean, or by Misapplication wrest it to answer their own Conceptions; which hath been done greatly to the Prejudice of the holy Scripture.

Now I think these Difficulties may be accounted for, if we consider Christ was Man as well as God, and that he hungered, was weary, did thirst, was angry, &c. no Doubt to shew to us the Reality of human Nature; and we may observe that he did not exert the Power of his Godhead for Relief. And I suppose Christ came to the Fig-Tree as Man, not using the Omniscience of his Godhead, which some Passages of Scripture seem to confirm, viz. where it is said when Christ knew their Thoughts, &c. where it seems that Christ as Man did not immediately exert the Omniscience of his Godhead, which is an Answer to their Charge who deny the Divinity of Christ on Account of his not knowing the Tree was without Fruit.

And as it is said, in Mark 11 and 13, that the Time of Fruit was not yet, tho' full of Leaves,

That

That Tree might not bear Fruit every Year, so it might not be its Year for bearing, or Time for it to bear, as there are many Instances of Trees not bearing Fruit every Year.

And as for that harsh Word which St. Peter made Use of in the 21st Verse, viz. *Cursed*, St. Peter might mistake Christ's Meaning, as the Disciples often did before they had received the Holy-Ghost; for Christ came a Blessing. And I suppose what St. Peter called *Cursed*, was meant a Rejecting its bearing Fruit ever after, and was immediately verified in its being dried up: for St. Mark saith, in the next Verse, that Christ said, let no Man eat Fruit of thee for ever; which softens St. Peter's Expression, and confirms my Opinion, that what St. Peter called *Cursed* was a Rejecting; conveying to the Disciples and all others the Necessity of bearing Fruit, and not Leaves only. St. Peter had not received the Holy Ghost when he made the Speech; St. Mark had when he wrote it. Sir, this is the Opinion of your humble Servant, at Command, R. H. who would be glad to be better informed.

In Time of Trouble pray.

O Lord my God, to whom shall I
 In my Affliction flee;
 Or unto whom lift up mine Eye,
 Unless, O Lord, to thee?
 To thee, before thy Mercy-Seat,
 In humble Faith I bow,

For

For Mercy, Lord, I thee intreat
Have Mercy on me now.
For Mercy, Lord, I pray to thee;
This is the total Sum,
Thro' Christ, who shed his Blood for me,
And all thy Will hath done.
In his most holy Name we pray,
That Name which thou hast given,
In which we praise thee Day by Day,
Above the highest Heaven.
O let us all join in this Theme,
To praise thy holy Name,
Thro' Christ, who did us all redeem,
And bless thee for the same.
Remember, Christ for all did die,
And shed for all his Blood;
Then let us all to him apply
To give us what is good.
For he doth know what we most need,
And will it not deny;
If we by Faith do intercede,
He will with us comply.
If we our Lives do strive to mend,
His Will seek to obey,
God will to us his Grace extend,
And hear us when we pray.
To God therefore all Glory give,
As it hath been before,
By ev'ry Creature that doth live,
Henceforth for evermore.
Let us approach to God with Fear,
To bless his holy Name;
Let us by Faith to him draw near,
His Goodness to proclaim.

On

On the Saints Perseverance.

Sir,

YOU desire my Opinion concerning the final Perseverance of the Saints. I will tell you.

My private Opinion is, that there are Abundance of such Questions set on Foot by a particular Set of People, which tend more to puzzle than enlighten the Understanding of the Scriptures. I leave it to you to search them. This Question must belong to Saints on Earth, for departed Saints rest from their Labours, and are in no Danger of falling away from that Faith which was preach'd to them on Earth, for they are sealed to Salvation. Now, I conclude, this Exhortation of the Apostle, to stand fast in that Faith which he had preached, and they had received, was to warn them of the Danger of Apostatizing, or turning away from the Faith which they had received, as many did, for Fear of Persecution, and other Reasons. And the final Perseverance of the Saints is the Holding fast the Profession of their Faith without wavering, as the Apostle terms it, to the End of the Persecution which then raged, or to the End of Life: And St. James gives account of many Saints, of whom the World was not worthy, that persevered finally, or to the End of their Lives, wandering about in Sheep-skins and Goat-skins, and dwelling in Dens and Caves of the Earth: They held fast finally their Faith to the End, that they might obtain a better Resurrection. The Word Perseverance signifies our continuing in the same Mind, notwithstanding any Danger or Trouble it may cause us. Finally signifies to the End, or lastly; and
The

the Angel of one of the seven Churches (or Christ) saith, Be faithful unto Death, and I will give you a Crown of Life. This, I think, opens the Meaning of your Question; if not, I must leave the Explanation to your better Judgment.

On Job's Rashness.

O Job, how rash was it to say,
By you, who was but Earth,
And call for Curses on that Day,
The Day that gave you Birth!
Did you God's Counsel then fore-know,
There would have been no Strife,
That he intended to bestow
On thee a Crown of Life.
Could you, by Faith, God's Will behold,
You would have had Delight;
And blest the Day wherein 'twas told
That you was born that Night,
Could we God's Purpose comprehend,
And know his sacred Will,
That he our Welfare doth intend,
If we his Laws fulfil.
Then let us all with Patience bear,
When God doth please to try,
And bend our Minds with Love and Care,
In Faith with him comply.
When God with Satan did comply,
Job's Patience for to scan,
The Devil prov'd himself to lie:
Job was a perfect Man.

A good

A good Man's Longing.

O Lord my God, I long to be
 Admitted to thy Sight,
 That I thy glorious Face may see,
 And praise thee Day and Night :
 That I may with thy Saints rejoice,
 And Hallelujah sing,
 And ever with my thankful Voice
 Praise thee, my God and King.
 For all that Goodness unto me,
 Which thou so oft' hast shown ;
 My grateful Heart I lift to thee ;
 Thy Love I freely own.
 That Love which did all Thoughts excel,
 Within the Heavens high ;
 That did redeem my Soul from Hell,
 And doth thy Grace supply :
 That Love which drew thee from thy Throne,
 A sinful World to save ;
 That Love thy Saints and Servants own ;
 That Love they long to have.
 How boundless was that Love of God,
 Extended unto thee,
 Who left his Throne of endless Bliss,
 To die for you and me.

A PRAYER.

O Lord, my God, look down I pray,
 On me in my Distress,
 And send me Aid from Day to Day,
 That I thy Name may bless.

I will

I will give Thanks, O Lord, to thee;
 Thy Name I will adore,
 For all thy Mercies unto me,
 And bless thee evermore.
 For thou didst save my Life from Death,
 From which I could not flee,
 Had not thy Mercy interpos'd
 For to deliver me.

Of Necessary Thoughts.

Reflect upon that awful Day,
 When thou shalt summon'd be
 To leave this Life, the Path and Way
 To an Eternity.
 Then to appear before thy God,
 A strict Account to give,
 If thou, according to his Word,
 In his Commandments live.
 If thou thy Talents dost employ
 In doing what is good,
 Thou shalt inherit endless Joy,
 In Presence of thy God.
 The vain Amusements of the Great,
 Do thou with Prudence shun,
 Whereby they do their God forget,
 And to Destruction run.
 That everlasting burning Pain,
 It should us all affright
 From sinful Deeds, and Pleasures vain,
 In which we much delight.
 Think thou upon thy Day of Death,
 How quickly it may come;
 How short may be thy Thread of Life;
 How soon it may be spun.

K

What

What Condescension in the Son of GOD!

THE Son of God became the Son of Man!
 That Men the Sons of God may so become.
 Prostrate on Earth that Mercy we adore;
 Boundless like Heaven, hid from Saints before.
 The heavenly Hosts with Wonder stood,
 And sought therein to pry;
 But could not understand that Deed,
 That God, as Man, could die.

Of Adam's Sin, and GOD's Power.

GOD, by the Word of his Command,
 The Heavens did create;
 The Earth, and all that are therein,
 His Word it did complete.
 Likewise, O Man, he did thee form,
 And gave to thee thy Breath,
 And did enjoin thee one Command,
 Upon the Pain of Death;
 Which thou, through the beguiled Eve,
 Most shamefully didst break;
 And forfeited eternal Life,
 For sinful Knowledge Sake:
 And brought upon thy wretched Seed
 An universal Curse,
 Which caus'd the Son of God to bleed,
 That Sentence to reverse.
 But O! what Joy was it to hear
 What God himself had said;

Thy

Thy Seed, O Woman, I declare,
 Shall break the Serpent's Head.
 O may we all Temptation flee,
 By God's especial Grace;
 From this Example which we see,
 Learn to obey his Voice;
 Who only did one Precept give,
 Our Parents for to prove:
 Had they not sinn'd, they should yet live
 In their Creator's Love.
 O Earth, confess thy mighty Lord,
 And tremble at his Word,
 By which he rules the raging Sea,
 And dries up Jordan's Flood.
 The lofty Mountains fear and quake,
 The Rocks they trembling stand;
 The Pillars of the Earth they shake
 By his almighty Hand.
 How boundless is God's Power then;
 No Heart can it conceive;
 Nor can the Tongues of Saints or Men
 Express his tender Love.

A Confession, and Prayer,

O Lord my God, vouchsafe to hear,
 And hearken to my Cry,
 For I, by Faith and conscious Fear,
 For Mercy do apply.
 My Sins, O Lord, I do confess,
 My Folly now I see,
 I am corrected by Distress,
 In Mercy sent by thee.

Have Mercy, Lord, I thee implore,
 For which I daily pray;
 And Grace, that I may sin no more,
 But thy Commands obey.
 Remember I am only Dust,
 But Dust before thy Throne,
 And that no Man was ever just,
 But thou, O Lord, alone.
 Shall I of Mercy now despair,
 When, in his holy Word,
 God doth in Mercy there declare
 He Mercy will afford,
 To all that truly do repent
 And strive their Lives to mend,
 That trust in Christ omnipotent,
 He Mercy will extend?
 O thou, most holy Lamb of God,
 All Glory be to thee,
 For thou wast born to all Mankind
 A Saviour for to be.
 God's Justice brought me to the Brink,
 Nigh to the silent Grave;
 Thy Spirit prest me then to think
 My precious Soul to save,
 For then I saw my Deeds were wrong,
 And knew I did offend,
 I did not then the Time prolong,
 But hasted to amend.

Of Injustice by the Rich.

O Thou rich Reptile of the Earth,
 Thy canker'd Gold will tell
 Of

Of all thy Frauds and Cruelty
That in thy Bosom dwell.
The Widows and the Fatherless,
Whose Tears thou mad'st to flow,
Will cry to God for quick Redress,
And Vengeance for their Woe.
And God will hear the Widow's Cry,
To Judgment he will come,
And cut thee off assuredly
With an eternal Doom;
Because thou putt'st thy Trust in Gain,
Which was thy Heart's Desire;
Therefore that Gain shall be thy Bane,
And burn thy Flesh like Fire.
For he who on his Bed contrives
To practice what is evil,
And doth delight himself therein,
Is like unto the Devil.
O let us all despise that Wealth,
And shun unlawful Gain,
Which is accursed in itself,
And brings eternal Pain:
For God doth in his Word declare
The Widow's Cause he'll try,
And will no cruel Tyrants spare,
If Justice they deny.
O Lord our God, look down we pray
On us in deep Distress;
Deliver us, O Lord, we pray
From him who doth oppress.
And we will render Thanks to thee,
Thy Name we will adore,
And thou, our God, shalt praised be
By us for evermore.

Of the Guilt of any one Sin by the Levitical Law. In a Letter to a Friend.

Sir,

YOU desire my Opinion concerning what St. James tells us in his 2nd Chapter and 10th Verse, *viz. That whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all.* This seems very hard, and for Want of a right Understanding of the Apostle's Drift, not easily reconcileable to Reason; but if we consider, that Law which St. James means required perfect Obedience to all its Commands, or we forfeit our Title to its Promise, *viz. That whosoever doth them shall even live by them*, which no meer Man ever could do; and it was found a Law unto Death to every meer Man: From which I understand, that he who lives in the Breach of any one of those Laws is guilty of all in Kind, tho' not in Degree; for he who steals one Sheep is guilty in Kind, but not in Degree, like to him who steals twenty; for he hath broken the Law of his Country, and is alike subject to the same Penalty. So he who breaketh the 8th Commandment transgresseth against his Authority who commanded the other nine; and the next Verse explains it in the very same Sence, for it saith, that he who forbids Adultery forbids to steal also; which is the Opinion of yours at Command.

Allow thyself in no one Sin.

ALL OW thyself in no one Sin,
Lest thou condemned be;

For

For God, who knows thy Heart within,
Doth thy Intentions see.

Lord, cleanse me from my darling Sin,

Which is well known to thee;

Although so deeply hid within,

It cannot secret be.

For God, who did the Eye prepare,

Cannot be void of Light;

No Sins of Men so secret are,

As not within his Sight.

Of the seven Devils cast out of Mary Magdalene by Christ. In a Letter to a Lady.

Madam,

YOU desire my Opinion concerning the seven Devils, or evil Spirits, cast out of Mary Magdalene by our Saviour. I will give you my private Opinion, and leave it to your Judgment to determine.

We read in Scripture of Angels who kept not their first Estate, and that Lucifer, a Chief of that rebellious Host, moved by Pride, and envying the Blis of the Almighty, was cast down to Hell, with his Legions of Accomplices, prepared for them, and bound in Chains of Darknes, reserved to be punished at the last Day; and that they are become Enemies to God and Man, and all Goodness.

These evil Spirits are of different Denominations, all endeavouring the Ruin of Mankind, and the Happiness design'd them by their Creator.

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And

And we read of their being permitted by God to enter into Mankind, to try our Obedience, by tempting us to do Evil of different Kinds, according to God's Permission. They are evil Spirits, and assume different Natures, as we read in Scripture of a Spirit of Envy in Saul, a lying Spirit in Ahab's Prophets, a Spirit of Idolatry in the Israelites, the Spirit of Whoredom, and Spirits of every Vice, &c.

From the above, and from that Passage where our Saviour speaks of the unclean Spirit going out of the Man, and returning with seven Spirits more wicked than himself, we may with much Reason conclude, that those seven Devils, or evil Spirits, cast out of Mary Magdalene, were seven Vices of the above Description, altho' the Particulars are not named. But this at least doth appear; she had been a wicked Woman, and was an Example of true Repentance, serving for a Monument also of God's great Mercy and Favour to repenting Sinners, as may be seen in the 23d Page of this Book.

A P R A Y E R for Whitsunday.

O Holy Ghost, eternal God,
 Proceeding from above,
 Convey thyself into our Hearts,
 Thou God of Peace and Love,
 That we may in that Joy rejoice,
 Which thou to all dost give,
 Who constantly obey thy Voice,
 A godly Life to live.

O bring

O bring us to that promis'd Place,
Free from all Death and Pain,
With thee, the Father, and the Son,
For evermore to reign.
And that we may all Glory give
To thee, our God most high,
Assist us daily with thy Grace,
Our Wants for to supply.
Then we will give the Glory due
To thy most holy Name,
And will from Day to Day renew
Our Praises to the same.
With Hallelujahs to our God,
We will our Voices raise,
According to thy sacred Word,
In joyful Hymns of Praise.
To thee, O God, Spirit divine,
To thee we humbly pray,
That thou our Hearts would'st so incline
To praise thee Day by Day.
To thee, O Lord, in Unity
With Father and the Son,
We glorify thy holy Name:
O may thy Will be done.

Of Passion, and Peace-Making.

Reflect upon this Truth which now I tell,
That Passion is a Fiend, and born in Hell;
Nurs'd by the Devil with most tender Care,
For Man's Destruction, and his Guilt to share.
Cain slew his Brother, moved by that Devil,
Who prompts Men Blood to shed, and all that's evil.
And

And now be wise, those Virtues imitate;
 Refrain from Passion, lest it be too late.
 Lay by Contention, let thine Anger cease,
 For Fruits of Righteousness are sown in Peace;
 And he who strives that Blessing to extend,
 He shall be blessed in his latter End.
 A Child of God pronounc'd by Christ to be,
 And shall inherit with him in Degree:
 As he did strive for to promote that Good,
 He shall be called then a Son of God.

An Admonition.

WHOSO loveth Life, and desires to see
 good Days, let him refrain his Tongue
 from Evil, and his Lips that they speak no Guile;
 let him eschew Evil, and do Good; let him seek
 Peace, and ensue it: For the Eyes of the Lord
 are over the Righteous, and his Ears are open to
 their Prayers; but the Face of the Lord is against
 the Wicked, to root out of the Earth them that
 do Evil.

Let us, from hence, take this Advice,
 Our Tongues with Reason rule;
 Let us refrain from Wickedness,
 Or we shall play the Fool;
 For he who doth therein delight,
 And doth oppress the Poor,
 God will himself their Deeds requite:
 His Soul doth them abhor.

The

The Author's Opinion of the *Athanasian*
Creed. In a Letter to some Friends.

Gentlemen,

YOU desire my Opinion concerning the My-
steries in the Athanasian Creed, and I here
send it you according to my Promise;

But do not here pretend to be

A Doctor in Divinity.

My Notions only I declare,

And leave them to the Learned's Share,

A better System to prepare,

Digested with more Skill and Care;

More easy to be comprehended,

This answers all that I intended.

This Creed hath formerly been the Cause of
much Dispute among the Learned, to very little
Purpose, except to cause Dissention; for the My-
steries therein are Subjects of Faith, and not of our
finite Comprehension; but what is necessary for us
to know is pointed out to us in Scripture, by the
Prophets, and by our Saviour himself; and what
they affirm is our Duty to believe, and not with
Nichodemus ask how can these Things be, because
they are not level with our Understanding? They
are warranted by the Word of God, which should
be sufficient for our Conviction. We are told by
Scripture that God made Heaven and Earth, and
all therein, without any material Substance, and
we profess to believe it. We may ask with Ni-
chodemus, How? Moses answers, by the Word
of his almighty Power; that is, He spake, and he
com-

commanded, and it stood fast, or forth; Heaven and Earth, and all created Beings, appeared in their perfect Nature, by a Word of his almighty Power.

Now, by Faith we believe this, altho' we cannot comprehend how; and in this Creed there is not any Thing that is more difficult for our Faith to assent to. And we have daily Proof of our Incapacity to account for what we daily see, of our own Existence, as well as in many other Beings of the Creation. We know, a Man consists of two very different Natures, a material Body, and an immaterial Soul. The Soul is the immediate Cause of Action in the Body, but how, or by what Means who can describe? We see two Natures in Man in one Body, and may there not as well be a Trinity in the Godhead, consisting of three Essences, and yet all of one Nature, conjoin'd in a Unity of Person; I say, may not this be, as well as two Natures in Man, and other created Beings that have animal Life? You may, with Nichodemus, again say, how can these Things be? I answer, God is a Spirit, and acts by spiritual Means, incomprehensible to Angels, and how much more so to the weak Conceptions of Man! Is any Thing too hard for almighty Power? For as the Heavens are higher than the Earth, so are his Ways higher than our Ways; and his Thoughts higher than our Thoughts.

Can we tell by what Means the human Body is fashioned in the Womb? Can we tell by what Bands the immaterial Soul is joined to the material Body? Such Knowledge is too high for Mortals to attain to. Do we know how the Eye, the Ear, the Heart, or the Brain of Man are formed,

to answer the Purposes of Seeing, Hearing, Thinking, and Contriving, but by that almighty Wisdom and Power that hangeth the Earth upon Nothing? We know that all these Things are so, yet they, and innumerable more which we daily see, are beyond our narrow Comprehension; and therefore all these Things should serve for an Introduction of our Faith in heavenly Mysteries; and not for Infidelity, because they are not level with our Understandings. I will now give you my Notion on such Parts as are opened to our Understandings by the Word of God, which is a sufficient Warrant for the Belief of them, altho' we cannot comprehend how such Mysteries may be effected.

Note. At the Beginning of the following Paragraphs, C. stands for Creed, and E. for my Explanation.

C. Whosoever will be saved, before all Things it is necessary that he hold the Catholic Faith.

E. Faith, we are told here, is the first Thing necessary to Salvation; and the Apostle tells us, that without Faith no Man can please God; for he that cometh to God to worship him, must believe that he is; or in other Words, that there is such a Being as God. And this is that catholic or universal Faith consented to by all Nations, however their Notions differ in their Way of worshipping him; for God hath not left himself without Witness of his Existence to all Nations; for the Heavens and Earth, and all therein, declare a supreme Being, who is the Object of that Faith.

C. Which Faith, except every one do keep whole and undefiled, without Doubt he shall perish everlastingly.

E. The

E. The Meaning of which I understand to be; that he that believeth this right Faith, and yet liveth contrary to it, in a wicked Course of Life, that right Faith will not save him. For it doth not signify calling him Lord, by a right Faith, and not doing his Will, according to the Talents he hath received; for no Man is without one, and must account for that one Talent. This doth not confine God's Mercy.

C. *And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity.*

E. All Christians who have the Light of the Gospel ought to have this Notion of the Godhead, as consisting of three Essences of the same Nature, conjoin'd in one God or Person; and by Faith worship him as such, without asking how such Things can be? like Nichodemus, who had no right Conception of spiritual Things: For we are told it in many Places of Scripture, and our Saviour saith, he and his Father are one, which is sufficient for our Faith, for he is Truth itself.

C. *Neither confounding the Persons, nor dividing the Substance.*

E. That is, as I understand it, not to mix the divine Essences, but to consider them as three distinct Persons.

C. *For there is one Person of the Father, another of the Son, and another of the Holy Ghost.*

A. That is, in the Godhead of the Trinity.

C. *But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the Glory equal, the Majesty co-eternal.*

E. These

E. These three Persons are all equal in Glory, and their Majesty of equal Duration, from all Eternity to all Eternity.

C. *Such as the Father is, such is the Son, and such is the Holy Ghost.*

E. This is a Mystery beyond all human Comprehension. God is a Spirit, as our Saviour told Nichodemus; the Son a Spirit, of the same divine Essence; and the Holy Ghost likewise, and all incomprehensible. For who can find out the Almighty to Perfection? So no Definition can be expected of this.

C. *The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.*

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

E. These three Affirmations are confirm'd by Scripture, where the Persons in the Godhead are separately affirmed to be God; and consequently of one and the same spiritual Essence; that is, uncreate, incomprehensible, and eternal, from all Eternity to all Eternity. I need not point out Proofs to such as understand Scripture.

C. *And yet they are not three Eternals, but one Eternal.*

E. For if we believe the three Persons in the Trinity to be one God only, we may believe those three divine Natures to be an Unity in one God, from all Eternity. This also is a Mystery, not by Man to be comprehended. The heavenly Hosts do not fully comprehend the Mystery of Man's Redemption; but are said to desire to pry into it.

This

This also is an Object of our Faith, and not of our Understanding.

C. As also there are not three Incomprehensibles, nor three Uncreated; but one Uncreated, and one Incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty;

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God;

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;

And yet not three Lords, but one Lord.

E. These seven foregoing Assertions do all alike declare the Unity of the Godhead in Trinity, and one Observation will serve for all the seven: For Moses tells the Israelites, that their God was one Lord, not many. God is a Spirit, one and the same Spirit actuating alike the three Persons of the Godhead; and although distinguish'd by three Appellations, (Father, Son, and Holy Ghost) yet they are but one and the self-same Spirit; for St. Paul tells us, that different Gifts are dispensed to different Persons, as the Gift of Prophecy to one, discerning of Spirits to another, &c. yet it is one and the self-same Spirit, dividing to every one according to his Will.

C. For like as we are compelled by the Christian Verity, to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion to say, there be three Gods, or three Lords.

E. Many

E. Many Places in Scripture ascribe the Title of God to our Saviour. David saith, in the Psalms, *The Lord said unto my Lord, &c.* This was a notable Question-put by our Saviour to the Pharisees, whereby to prove the Divinity of his Person, which they evaded by their subtle Answer; for David plainly pointed at the Divinity of our Saviour Jesus Christ, and Isaiah fully explains it when he calls him the everlasting God; and St. Peter tells Annanias and his Wife, that they lied against the Holy Ghost, and adds, that they had not lied unto Man, but unto God; whereby the Holy Ghost is proved to be God. And Moses plainly intimates the Unity of the Godhead, when he saith, *Hear, O Israel, the Lord thy God is one Lord.* There is then great Reason for the Catholic Religion to forbid to say there be three Gods, or three Lords.

C. *The Father is made of none, neither created, nor begotten.*

E. But is that self-existing Being who hath Life in himself, and is the Fountain of all Life; the I A M, from all Eternity to all Eternity.

C. *The Son is of the Father alone, not made, nor created, but begotten.*

E. And God saith, in the Psalms, *Thou art my Son, this Day have I begotten thee.* And again God saith, *He shall be to me a Son, and I will be to him a Father.* And Nathaniel saith to Christ, *Thou art the Son of God:* And Christ himself often calls God his Father in many Places of Scripture; but by what Means we are not to pry into, but by Faith believe what we cannot comprehend.

C. *The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.*

L

E. Our

E. Our Saviour tells us, that he is in his Father, and his Father in him. He told his Disciples, before his Crucifixion, that he would send the Comforter to them, and after his Resurrection he perform'd it by breathing on them; and as he was in his Father, and his Father in him, no Doubt but from their joint Breath the Holy Ghost did then, as before on the Prophets and other holy Men, proceed to guide them into all Truth.

C. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another; But the whole three Persons are co-eternal together, and co-equal.

E. These Assertions show, that there is an Equality in the Divinity of the Godhead, as to Duration and Honour, from all Eternity to all Eternity.

C. So that in all Things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.

E. By this I understand, that the Divinity of the Godhead, consisting of three Persons, is to be worshipped under the Denomination of one God.

C. He therefore that will be saved must thus think of the Trinity.

E. He that hath ten Talents given him may understand something of this; but I cannot conceive that there is an absolute Necessity for every Man to comprehend such Mysteries. We may have some Notion of the Trinity in Unity, and the Unity in Trinity, by supposing three Men to be actuated by one Spirit. Would they not think alike, speak alike, and act alike? Would they not be a Trinity of Persons, but an Unity in Action?

And

And would not that Unity of Acting be a Trinity of Persons? For suppose three Men to be Copartners, and to be actuated by one Principle, that is, the Good of the Whole, and that what one doth is as the Deed of all the three; and if the three make any Agreement in Business, it is but as the Act of one: So the Divine Essence is one Spirit, and actuates the three Persons in the Godhead.

C. Furthermore, it is necessary to everlasting Salvation, that he also believe rightly the Incarnation of our Lord Jesus Christ.

E. It is very necessary that we rightly believe, and prudently practice; that we may not run into Error.

C. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man.

E. This we may readily believe, for our Saviour often calls himself the Son of Man, was found in Fashion as a Man, did hunger, thirst, was weary, and had other Indications of human Nature; and Isaiah stiles him the everlasting God, and in many other Places of Scripture he is stiled God.

C. God, of the Substance of the Father, begotten before the Worlds; and Man, of the Substance of his Mother, born in the World.

E. As we believe the Son to be God, on Evidence of Scripture, and his own Word, who is Truth, we must believe him to be of the same divine Essence with the Father from all Eternity; and that he is Man, for he declares himself to be the Son of Man, and we believe him as such, being born of the Virgin Mary, and was found in Fashion as Man, &c.

C. Perfect God and perfect Man, of a reasonable Soul and human Flesh subsisting ;

E. Perfect God, as being of the same divine Essence with the Father ; and perfect Man, by taking the Manhood into God, and being subject to all the Feelings of human Nature.

C. Equal to the Father, as touching his Godhead ; and inferior to the Father, as touching his Manhood.

E. The Prophet Isaiah calleth the Son the everlasting God ; and St. Paul speaking of the Son, saith, he thought it not Robbery to be equal with God ; and our Lord saith, I and my Father are one ; meaning the same in divine Essence, as Unity in Person. But in Respect of his Manhood he saith, My Father is greater than I ; and we need no further Proof either of his divine or human Nature.

C. Who, although he be God and Man, yet he is not two, but one Christ. One ; not by Conversion of the Godhead into Flesh ; but by taking of the Manhood into God.

E. Who, altho' he hath taken the Manhood into God, or into the Godhead, it doth not make him two Persons, any more than it makes the Prince of Wales two Persons, by taking the Title of Earl of Cornwall also ; for yet he is one Christ, or that anointed Person set apart for that most important Office, the Redemption of the World ; according to the Predetermination of the three Persons in the Trinity, before the Creation of Adam. For known unto God was his Purpose in all his Works from the Beginning.

C. One altogether ; not by Confusion of Substances, but by Unity of Person.

E. One ;

E. One; not by Mixture of the divine Essence, but by uniting the Personality of the Manhood with the Godhead.

C. *For as the reasonable Soul and Flesh is one Man, so God and Man is one Christ.*

E. Or that anointed Person set apart for the Salvation of Mankind, or that Seed promised to Adam.

C. *Who suffered for our Salvation, descended into Hell, rose again the third Day from the Dead.*

E. That Christ suffered on the Cross is indisputable; but that he descended into Hell, the Place of Torment, or only into the Grave, Men differ in their Opinions. We know that his Body was laid in the Grave, and that it continued there until the third Day: And that his Spirit ascended into Paradise there is no Doubt, as he promised the Thief on the Cross should be with him that Day there. The Apostle declares, that Christ preach'd to the Spirits in the Days of Noah, whilst the Ark was preparing; but I do not think that proves any Thing to this Purpose. For Christ had no Sin of his own, so neither could he descend there as a punishable Person for our Sins; for he said on the Cross, it was finish'd, meaning, I suppose, that our Redemption was compleated; for St. Paul tells us, that Christ made full Satisfaction on the Cross for the Sins of the whole World. So I suppose the original Word rendered Hell, should have been the Grave, as it is rendered in the Psalms, and other Places. And I conclude, Christ's Body was laid in the Grave, and there continued until rejoined by his Spirit on the Day of his Resurrection.

This is my Opinion, but if wrong, I should be glad to be better inform'd.

C. He ascended into Heaven, he sitteth on the right Hand of the Father, God Almighty, from whence he shall come to judge the Quick and the Dead.

E. That Christ our Saviour ascended into Heaven after his Resurrection, we have above five Hundred Eye-Witnesses; and we have his own Word, which is Truth itself, that he will come again to Judgment, at the End of the World; and the Apostle tells us, that all Nations shall be gathered before him, even all that have died since the Beginning of the World; and with them that shall be then alive shall be caught up to meet their Judge in the Clouds.

C. At whose Coming all Men shall rise again with their Bodies, and shall give Account for their own Works.

E. This is a Matter of Faith, which greatly concerns us all to believe, because it will induce us to examine our Thoughts, Words, and Actions, that we may be justified at that awful Day, as we know that they are all on Record.

C. And they that have done Good shall go into Life everlasting; and they that have done Evil, into everlasting Fire.

E. For this we have our Saviour's own Word, and there is no Room for any Doubt, for he is Truth itself.

C. This is the Catholic Faith, which except a Man believe faithfully, he cannot be saved.

E. The catholic, or universal Faith is this, to believe there is such an Existence as we call God; a Being of infinite Power, Mercy, Justice, and Good-

Goodness; and that he made Heaven and Earth, and all Things therein, by the Word of his Power; and that he created Mankind for his own Glory, and their Happiness if they obey him. And we should firmly believe that he is the Rewarder of all that diligently strive to please him, by keeping his Commandments; and of Consequence will punish those who will disobey them. But to define that Existence we call God, or the Nature of the Mystery of that Existence in Trinity and Unity; I say these Things we may believe, tho' we cannot comprehend them; for who can find out the Almighty to Perfection? And to believe those Mysteries faithfully, and as absolutely necessary for our Salvation, is to conform our Lives to the Terms of the Gospel Covenant; faithfully endeavouring to do God's Holy Will, by living soberly, righteously, and godly in this Life; looking, by Faith in Jesus Christ, that through the Merits of his Righteousness, and by his Intercession, we may be accounted worthy to partake with him in the Glory of his Kingdom, to his eternal Praise.— Thus have I endeavoured to explain my private Opinion, but do not pretend to be a Doctor in Divinity.

Concerning Predestination. To a Friend.

Sir,

YOU desired my Opinion concerning Predestination. I here send it for your Perusal, not as a Doctor in Divinity, but as my private Notion, viz.

St. Peter tells us that in some of St. Paul's Epistles are Things hard to be understood, which some who do not understand them wrest to their own Fancies and Condemnation.

I look upon what St. Paul saith in the 8th Chapter of the Romans concerning Predestination, to be one of those hard Things St. Peter points at.

Predestination, or a fore Appointment in many Things by Almighty God in the Works of the Creation, I allow, as the Course of the Sun, Moon, Stars, Planets, &c. which all obey that Order which God hath appointed them, and to all Nature God hath appointed a Law which shall not be broken; it may be suspended for a Time, to answer the Purpose of Almighty God, as the Sun's standing still at the Command of Joshua, and the Sun's going back on the Dial of Ahaz, and our Saviour's being born of a Virgin: But to Man God gave a Law, and made him a reasonable Creature, that he might be answerable for Disobedience.

Now Predestination as to Man, or a Pre-Appointment to Happiness or Misery by an arbitrary Power, if good or bad, is a Notion contrary to the whole Tenor of Scripture, and contrary to the Justice, Mercy, Goodness, and Love of Almighty God, and I think is little short of Blasphemy. If God exert an arbitrary Power in that Way, where is his Justice, his Mercy, his Goodness, his Love?

Where is that Justice then

Which all ascribe to God,

Too hard by Sons of Men

For to be understood?

For

For if the Lot be cast,
And cannot be revert;
This wicked Man is blest,
That righteous Man is curst.

If God hath fore-ordained my Fate, to what Purpose are all the Promises in the Old and New Testaments to them that live a sober, righteous, and godly Life, which St. Paul himself urgeth with Faith in Jesus Christ? And our Saviour tells us plainly, that unless our Righteousness exceed the Righteousness of the Scribes and Pharisees, we shall in no Case enter into the Kingdom of Heaven. And Predestination, under that arbitrary Dispensation, would utterly destroy the free Agency of Man, and make him not accountable to his Maker.

For if a Man thinks he is one of those arbitrarily elected, it may make him presumptuous, and not regard the Obligations of the Law or Gospel; for he thinks himself already safe. On the contrary, if a Man thinks he is not one of those pre-elected or predestined to be saved, it tends to make him despair, and think it to no Purpose to trouble himself to observe those Duties recommended as the Means of Salvation, when he is already predestinated to Destruction.

And now I will tell you my Notion of St. Paul's Meaning in the 8th Chapter of the Romans, and endeavour to explain it by an Example easy to be understood. Suppose a Man beginning the World should adopt these Rules for the Government of his Family, that he will encourage Obedience in his Children with Rewards, but will punish the Disobedient.

obedient. Would not this be predestinating them, and pre-judging them to Reward or Punishment before they were born, according as they behave? And tho' no Compulsion, yet it is an Election before they were born. And it is evident that the Godhead in the Trinity, when they said let us make Man, did then pre-determine his Happiness, or otherwise, according to his Obedience to the Law intended to be given him, and this before his Creation. From this, and from Scripture, it appears, that a Law was given to Adam for Trial of his Obedience, and to us likewise; and those who conform thereto in the Terms of the Gospel, are his Elect, and his Chosen; they on whom he will have Mercy, they whom he will glorify, according to his Pre-determination before the Foundation of the World; and not by an arbitrary Power contrary to his Justice, Mercy, Goodness, and Love for the Offspring of his Breath.

Now as to the Case of Pharaoh, which Predestinarians urge for their Support, he was a very wicked King, and had already fitted himself for Destruction, by his Cruelty to the Hebrews and their Children. God did not so fit him, or make him wicked, for God tempteth no Man to do Evil. He was raised up, that altho' a great King, God would in him make his Power to be known. And God, who knows the Purposes of all Hearts, told Moses, that Pharaoh would not let his People go; which Words signify the Act to have been in his Power. God did not tell Moses, Pharaoh should not let them go; for *should not* would have signified

fied a Restraint on his Will, or Power of acting as a free Agent.

By this it appears to me, that God makes use of Men, as they, by their own Acts, fit themselves for his Purpose; and not by any Compulsion. For God, to whom all Time is present, sees into Futurity, and declares Things to come as present. But if this doth not satisfy a Predestinarian, let him turn to the 18th of Ezekiel, and if that doth not convince him, I know not what will, for he must be wilfully blind. For

When Moses and the Prophets fail,

And what our Lord hath said,

No Preacher then can e'er prevail,

Were one sent from the Dead.

And now, my Friend, I this commend,

To search the Scriptures through;

And, as you find, pray be so kind

To let me hear from you.

Of the Communion. To a Lady.

Madam,

YOU desire my Opinion concerning receiving the Sacrament. I am no Divine, but will tell you my Notion, as you desire it; but remember I am no Doctor in Divinity.

I look on it as a Duty incumbent on all Christians to perform, it being expressly commanded by our Saviour, as a Pledge for our Remembrance of him, and of his great Love for us, which he was then going to prove by laying down his Life
for

for us, in Satisfaction to God's Justice, for our Sins. This his great Love surely requires from all Christians Obedience to his Command; but People are so affrighted by that Word *Damnation*, which, in the Original, doth not signify an absolute Confinement to eternal Punishment, but Condemnation, which we all are liable to for any Sin unrepented of, as well as that.

Now as to the Qualifications of those who intend to come, the Church Catechism gives a short but plain Account of what is necessary, *viz.* To examine ourselves in Respect of our Thoughts, Words, and Deeds, by the Rule of God's Commandments, and wherein we find we have offended, as we all do daily, then to consider if we are truly sorry for what we have done amiss, and truly repent, and really purpose, by God's Grace, to strive to amend, and be more careful for the Future. The next Thing is to have a lively Faith in God's Mercy, through the Merits of Jesus Christ; and this Faith is lively, when, by that Expectation, thy Faith bringeth forth the Fruit of good Works, that is, those recorded of Charity in the Gospel; and surely we cannot but have a thankful Remembrance of his Death, when he laid down his Life to save us from eternal Death, and to procure for us that Multitude of Benefits which we receive thereby. And to be in Charity with all Men, is to be of such a kind and beneficent Disposition to all, as will induce us to do them every friendly Action in our Power, by Thought, Word, and Deed, to Friends and Foes, for Christ's Sake, praying for all, that we may be the Children of our Father which is in Heaven.

These

These are the Qualifications necessary, to be out of that Danger Men seem to be so afraid of.

And now, to remove those Fears from such as design well, I shall lay before them such Reasons from Scripture, as I hope, by the Grace of God, will prevail with them to think seriously on that Duty; and first, what Christ saith, Come unto me all ye that labour and are heavy laden, and I will refresh you. Observe, Christ calls them that are Sinners, such as know they are Sinners, and are weary, and willing to part with their Sins. Such as these he will in no wise cast out, that come to him by Faith and Repentance. Why then should we fear? Of whom should we be afraid, when we have such Promises from Christ, who is willing and mighty to save, and thus invites us?

Draw nigh to me, my People dear,

For whom I shed my Blood;

Draw nigh to me, and do not fear

To come to me your God.

I will not quench the smoking Flax,

Nor break the bruised Reed,

Nor him deny who prays for Grace,

Because he stands in Need.

My Bowels more than Joseph's yearn

My Love for to make known,

My melting Heart with Zeal doth burn

Until that Love be shown.

Should not his Love our Hearts now move,

So kindly here exprest,

And with the most endearing Love

Upon our Minds imprest?

What Tenderneſs is here exprest!

If we will but comply,

Christ

Christ calls us all for to be blest;
 How can we him deny?
 How can we to our Father say,
 Thy Will on Earth be done,
 When we refuse from Day to Day
 To this thy Banquet come!

And now, what can the most scrupulous Person say in Excuse, after so kind Invitation, and such melting Promises from the God of Truth, who earnestly desires our Salvation? Why this is the usual Excuse, I am not so good as I ought to be; I am afraid of eating and drinking to my own Damnation. I answer, that they who are as good as they ought are not invited: Christ came not to call the Righteous, but Sinners, to Repentance. And as for your Fear to come, when so kindly invited, there is more Danger in keeping away; for why don't ye fit yourselves for it? Some think they shall not be so good afterwards as they ought; that perfect Obedience is expected, and that there is no Pardon for Sin committed after. God's Mercy is over all his Works, and he knoweth whereof we are made. Christ feelingly remembereth we are but Flesh, and hath graciously promised Pardon on true Repentance, not for seven Times, but for seventy Times seven. And have we not St. Peter for an Example, who after partaking of the Communion, at its most sacred Institution; and after his most faithful and fervent Promise to our Lord, did he not the same Night forsake him? He for three Times denied him with Oaths and Curses, utter'd with as great Vehemence as he made his Promise of Obedience. What was the Consequence? Did Christ give him over to Damnation?

No

No ; Christ graciously look'd on the Apostate, and in Pity to his Infirmary, renew'd his Grace, which had a good Effect. That great Offender repented, went out and wept bitterly ; and no Doubt the Apostate was under the deepest Apprehension of the Consequence ; but O how gracious was our Lord to comfort a repenting Sinner, that neither he nor we should despair !

How comfortable was that Message by Mary Magdalene to the Apostle, and how interesting to us for After-failings ! Go tell my Disciples, (and Peter) I go before them into Gallilee. I doubt not but Peter dreaded the Meeting his Lord, for the Consequence of his Fault : But see the Goodness of our God to truly repenting Sinners ! Behold the Fault was pardoned, and not mentioned, for our Consolation. O how great is thy Mercy, O Lord, how ready to forgive thy Servants that will come unto thee !

And now, concerning that Word Damnation, mentioned by St. Paul, in the 11th. of 1 Corinthians. It is no Wonder the Apostle made Use of so sharp an Expression, to deter them from that scandalous Profanation of that holy Institution ; for we read that some came drunk, some guilty of Incest, and some of Idolatry, and other great Crimes ; for which the Apostle tells us, some were sick and weak, and some slept, or were dead ; and that he had deliver'd some over to Satan here in this Life, for the Punishment of the Flesh, that they might repent and amend, and save their Souls. Observe, the Apostle did not deliver them to Damnation, altho' so great Offenders, but to Correction ; whereby we may see they were not irrecoverably

coverably lost: But that by true Repentance, and Amendment, by God's great Mercy in Jesus Christ, those very great Sinners might repent, and save their Souls. Why then should we fear to come by Faith? For I hope none among us are guilty of such great Crimes, altho' very great and many may be our Faults.

Men may do their Duty, so as to be accepted thro' Christ. To a Friend.

S I R,

I Have answered your Question in the Affirmative; for God, who is Love, and all Goodness and Mercy, would not create Man to make him miserable; that is far from him.

And now, concerning God's Dealing with us, by the Promise of his assisting Grace, to perform our Duty, so as to be accepted by him thro' Jesus Christ's Merits. Altho' very imperfect, yet thro' him who is our Righteousness, if there be in us a willing Mind to comply with the Assistance of the Grace of God moving our Hearts to do our Duty, and if we faithfully strive according to our Strength, then God will, according to his Promise of Assistance, enable us to perform it: so that, by his bountiful Grace, he will accept our imperfect Service, by imputing Christ's Righteousness to us, for we have not any ourselves.

And now, by comparing the Dealing of an earthly Parent with our heavenly Father, as Christ hath in his holy Gospel, I may in some Measure explain

explain to you what you desire. I will suppose myself an earthly Parent, and that I have Children, and promise them a Reward if they fulfil my Command. Suppose I have one Child of three Years old, which is an Emblem of the Weakness of our Nature, contracted by the Fall of Adam, and I have a great Weight of one Hundred Pounds, and let the Lifting of this Weight represent our Duty according to the Law of Moses, or the Covenant made with our Fore-fathers. I now call my Child to take up this Weight, with the Promise of Assistance, who obediently comes, believing in his Father's Promise of Assistance. This points at our Duty to our heavenly Father, who is always ready to take the Weight by the Ring, and when he feels us, his Children, endeavour to do our Duty according to our Strength, he supplies what is wanting on our Part, and of his abundant Grace bestows on us the Reward, altho' not merited, but through Jesus Christ, in whom our heavenly Father is always well pleased, because he hath on our Part fulfilled his Commandments, and done all his Pleasure. To whom, with the Father and the Holy-Ghost, be all Honor, Praise, and Thanksgiving, for ever, and ever. Amen. This is the total Sum.

My Son, obey my Will,
Come strive and do thy best
Thy Duty to fulfil;
My Grace shall do the Rest.
Thy Strength I know is very small;
My Grace shall thee supply,
And I will strengthen thee withal
If thou wilt but comply.

M

To

To thee, my Father, now I flee
 By Faith, to do thy Will;
 Grant thou thy Grace and Strength to me,
 My Duty to fulfil.

On a young Gentleman's going to view the
 Grave of a Lady whom he was about to
 marry.

YE Monuments of silent Dead,
 When I do you survey
 Then I reflect on Beauty fled,
 On Beauty turn'd to Clay.
 Ah thou! beloved of my Soul,
 To Death become a Prey,
 How doth my melting Heart condole
 To think upon that Day;
 That Day which robb'd me of thy Life,
 Which was so dear to me;
 How doth it fill my Heart with Grief
 Thy Monument to see.
 My Eyes with Tears my Cheeks bedew
 When in the silent Night;
 My melting Heart doth yearn for you,
 Not being in my Sight.
 My Grief for thee no Reason can control,
 For thou art gone, beloved of my Soul.
 Lamented fair, how swift thy Moments flew;
 Melted in Tears I bid the last Adieu.
 But O! how piercing is it to my Heart!
 No Tongue can tell, nor any feel the Dart
 Which gives such Pain, and sticks within my Heart
 Reflecting on that Day when we did part.

No

No Peace of Mind can I for ever have,
Until I take my Lodging in thy Grave.
Clasp'd in thy Arms, my Earth with thine of Clay
Shall sweetly rest until the Judgment Day.

When God again will raise the Dead ;

His Word will them revive,

That Word, with which he, soon as said,

Made the Creation live.

Now let us all ourselves prepare

A holy Life to live,

That we with them that Bliss may share

Which God alone doth give.

Concerning Adam's Fall. To a Lady.

Madam,

MANY and various are the Opinions of different Sorts of Men concerning the Sin of our first Parents in Paradise, some ascribing it to one Thing, and some to another, differing as widely in their Notions from Scripture and Reason, as their unreasonable Conjectures do from Truth.

As you desire my Opinion, I here send you my Thoughts for your Consideration.

In the Beginning, God created the Heaven and Earth, and all Things that are therein, and no Doubt with the most profound Wisdom, and gave them different Natures, and an Instinct of Desire and Action, according to their different Natures, and he commanded them to increase and multiply. God also created Man, after his own Image, a Male of a different Nature from all other created

Beings, for among them all there was not found an Help meet for Adam, that is, a Female of the same Nature and Species with him; so he had no Inclination to engender with any of them; not being of his Species they were unfit for Procreation, therefore God said it was not good that Man should be alone, or without a Female of his own Nature, so God made a Woman of the same Nature with the Man, for she was taken out of Man, and made of one of his Ribs. No Wonder that there should be a Desire towards her in Adam, and I suppose a like Desire in the Woman towards the Man, and that the same natural Instinct was placed in both of them by God, as in the Rest of his Creatures, to increase and multiply their own Species, according to the Command of God himself; and we may conclude the Woman made for that Purpose, for God brought her to the Man, and thereby instituted Marriage: And Adam seem'd well pleased when he call'd her Woman, as being of his own Nature, Bone of his Bone, and Flesh of his Flesh, a Part of himself: Wherefore Men should look on their Wives with Love, being made Part of themselves by Almighty God in that holy Institution.

How absurd is it in some to think the Sin of our first Parents was obeying that Institution of Nature for the Propagation of their own Species? For it is very evident, by God's making the Woman a Female, that she was for the Purpose to increase and multiply, according to God's Command to the Rest of the Creation; therefore that could not be Sin. And now, what that Sin was Men differ in Opinion very much about; but I don't think it greatly

greatly concerns us to know more than the Scripture declares, that is, That our first Parents disobey'd a positive Command of God, enforced by the Penalty of present Death, meaning of Body and Soul, which was then executed, for they then died unto Sin; but God, of his infinite Mercy, had prepared a Redeemer before the Foundation of the World.

Now as to the Fruit that Tree of Knowledge bare, there are many Opinions, but mere Conjectures, for I do not remember any Place in Scripture that gives any Light therein.

Now as to the Objections some Men make to the Trial it pleas'd God to make of Adam's Obedience, when, they say, it was known to God that it would be disobey'd, and the many Cavils Men raise concerning the Consequences thence ensuing, they can only be answered by the Way which it pleas'd God to give for many of the Injunctions in the Levitical Law, *viz.* I am the Lord; which should convey to us an Idea of the absolute Right God hath over us, for it is not fit the Clay should say to the Potter, what makest thou.

For a BENEFACTOR.

MAY God, from whom all Blessings flow,
On thee his Mercy now bestow;
And for that Kindness to me done,
Reward thee with the Joys to come.
For that thou didst in Kindness give,
And open'dst wide thy Hand,

M 3

Mercy

Mercy from God thou shalt receive
 When thou before him stand.
 Thy Children also shall be blest,
 If they thy Steps do tread ;
 For God will Mercy to them show
 When they do stand in Need.
 O may we all in Mercy deal,
 For Mercy doth delight ;
 The tender Heart doth often feel
 The Pleasure of its Might.
 For he that doth Distress relieve
 To God doth Glory give,
 And he shall of his God receive
 In endless Blis to live.

Stand in the Fear of G O D.

IF in the Fear of God we stand,
 Sould we not do his Will,
 And listen to his holy Word,
 That Duty to fulfil ?
 Should we not cleanse our Hands and Hearts,
 His Precepts to obey ;
 Our Thoughts and Actions all concert,
 God's Glory to display ?
 When God in Thunder doth declare
 His uncontrolled Might,
 Should we of him not stand in Fear,
 And tremble at the Sight ?
 Grant us thy Grace, O Lord, we pray ;
 Our Hearts from Sin restrain ;
 And turn our Thoughts unto that Way,
 Which may thy Love regain.

O thou

O thou, the Saviour of Mankind,
Intreat for us we pray,
That God will for thy Merits Sake,
His Anger turn away.
Remember, Lord, we are but Dust,
Our Bodies are but Clay,
And that no Man was ever just,
But thou to whom we pray.
Therefore to thee we flee for Aid,
To thy most holy Name,
Who art the everlasting God,
A Saviour of great Fame.
O thou, the Glory of the World,
What Love was that in thee,
That thou didst shed thy sacred Blood,
The Saviour for to be.

Of Melchizedeck.

MElchizedeck is a Hebrew Word, and signifies the King of Righteousness. And it is said of him by St. Paul, in the seventh Chapter of the Hebrews, that he was without Father, without Mother, without Beginning of Days, or End of Life, and that he was Priest of the Most High God. Now to what meer Man can these Sayings be apply'd? For who, amongst the Sons of Men, could be called the King of Righteousness? For all Men have sinned; and who, among all Men, had not Beginning? And who, amongst all the Sons of Adam, shall not have an End here in this Life? Now to whom can these Titles belong, unless to the Son of God, who is from all Eternity

to all Eternity? And who, by an Oath of Almighty God, was made a Priest for ever, after the Order of Melchizedeck; that is, to the Completion of all Things in this earthly Kingdom, at the Day of Judgment, when his priestly Office shall end, and he shall have delivered up the Kingdom to his Father; and then shall he reap of the Fruit of the Travail of his Soul, and be satisfied therewith, when he shall reign gloriously with his Saints in the Kingdom of his Glory.

Now, after the Order of Melchizedeck, signifieth, in perfect Righteousness. And who could this Melchizedeck be, who is stiled King of Righteousness, and King of Jerusalem, unless the second Person in the Trinity, who is King of that Jerusalem that is above? and wherein dwell Righteousness and Peace, of which he is Prince and King, and Governor of the Church here below; and is also the Angel of the Covenant, who appeared to the Patriarchs at different Times, and in different Manners, from the Beginning; as to Adam, to Enos, Noah, Abraham, Isaac, Jacob, Moses, Joshua, and the Prophets. And why might he not appear to Abraham, under the Disguise of Humanity, at that Time representing a Priest of that Order which then was, and to whom it is said Abraham gave Tithe of the Spoil which he had recovered? It is said he gave, or made an Offer to give, which we don't read was accepted in Kind; but I suppose the Will was accepted for the Deed. as a Precedent in Time to come: And St. Paul seems to make Use of it for that Purpose, for what meer Man was greater than Abraham? yet this Representative-Priest was greater by St. Paul's

Paul's Account, and must point at the Divinity of his Person. And we read, that Abraham gave back all the Goods in Kind to the King of Sodom, except what had been eaten, and what was the Share of his Partners; then how could he return all the Goods, had he given a Tenth in Kind to Melchizedeck? From the above, and from St. Paul's Reasoning, I think that Melchizedeck was the Son of God; that Angel of the Covenant who always hath, and will always accompany his Church, as Captain of the Lord's Hosts unto the End of the World. This is my private Opinion, yet if any think me mistaken, I should be glad to be better inform'd, for I am no Doctor in Divinity.

Excuse, I pray, my Notion here,
 From which I will recede,
 When any better doth appear,
 And will submit indeed.
 For I Instruction do pursue,
 My Mind thereon is bent,
 And I will gladly learn from you,
 As by my Maker sent.
 For Moses did from Jethro learn,
 And Job did much improve
 From young Elihu's deep Concern
 His Error to remove.
 Tho' Days should speak, and Years should have
 Regard,
 And Age should know the Secrets of the Lord,
 Yet Wisdom, which from God doth come,
 Is not confin'd to Age;
 But given to each Son of Man,
 Say James, and many a Sage.

Then

Then let us now our God intreat
 Such Knowledge to impart,
 As may to him be seen most meet,
 From Error to convert.
 When we God's holy Will obey,
 That, Wisdom is indeed;
 And we continue in that Way,
 From God it doth proceed,
 For he doth keep us from all Sin,
 Which would our Ruin prove;
 And marks the Way we should go in
 By his eternal Love.

The seeming Difference between St. Paul
 and St. James, concerning FAITH and
 WORKS, explained. To a Friend.

S I R,

YOU tell me you cannot account for that
 seeming Difference between St. Paul and St.
 James, in their Account of Salvation, which ac-
 cording to St. Paul seems attainable by Faith a-
 lone; but if we read St. James, by Works princi-
 pally. And you desire my Opinion about it,
 which I give you; but do not pretend to be a
 Doctor in Divinity.

We may not suppose, Sir, any real Difference
 between the two Apostles, who both spake as dic-
 tated by the Spirit of Truth; but rather impute
 the Fault to ourselves, as not attending properly,
 by comparing one Part of Scripture with another,
 whereby we may often find an Explanation of that
 which

which before we did not understand. By thus comparing the various Parts of St. Paul's Writings, I find, that where he lays such a Stress on Faith particularly, he means such a Faith as produceth that Catalogue of charitable good Works enumerated in one of his Epistles. On the other Hand, where St. James lays a Stress on good Works, he should be understood to mean such good Works as are infallibly produced by St. Paul's Faith; and so they are jointly and not separately the Means of Salvation through Jesus Christ. For St. James saith, that the Body without the Spirit is dead, so is Faith without good Works; and St. Paul saith, Without Faith no Man can please God, and without Holiness no Man shall see the Lord. So I conclude that Faith and good Works conjoined are absolutely necessary for Salvation, and that both the Apostles agree. Then

When I attempt my Faith to prove,
It shall be shewn by Acts of Love;
And you by those my Faith may see,
By those may judge of its Degree.
But standing by itself alone,
How can its Value then be known?
Pray what's the Use of barren Faith?
For such and more the Devil hath.
For he believes, and quakes with Fear,
And all his Faith is ended there.
But let our Faith show Acts of Love,
Or it will like the Devil's prove.

Advice to Youth.

O Youth, with careful Thoughts review
The Mansions of the Dead,
And know that Death doth thee pursue
With unremitting Speed.
Reflect upon this fleeting Day ;
How quickly Death may come ;
How soon you may be call'd away
To everlasting Doom.
Should'st thou not then thy Actions scan,
Thy inmost Thoughts survey ?
God keeps a Check against each Man,
Until the Judgment Day ;
And then our God will much respect
The Offspring of his Breath.
No Son of Adam will forget,
Tho' hid in Dust of Death.
For God with Ease can raise the Dead ;
His Word can it compleat ;
That Word with which, as soon as said,
The Worlds he did create.
For see, the Lillies of the Field,
How they each Spring revive ;
Shall not the Dust of mortal Man,
When God shall bid him, live ?
O think upon thy Day of Death,
How quickly it may come ;
How short may be thy Thread of Life,
And what will be thy Doom.
For such as do God's Will obey,
He will regard with Bliss ;
But those who from his Precepts stray,
Will not his Vengeance miss.

Against

Against PRIDE.

HO-W hard is it for Men to Part
With any darling Sin ;
To cleanse the Fountain of the Heart,
When Pride doth dwell therein ?
By Pride Contentions do arise,
And ev'ry Work that's evil ;
It was the Cause of Sin likewise,
And Downfall of the Devil.
Since Adam hearken'd to his Wife
To disobey and sin,
It is the Cause of War and Strife
To all the Race of Men.
Their Lust of Power, Pride, and Gain,
When prompted by the Devil,
Have been the Cause of Millions slain,
And Root of endless Evil.
Do not this Counsel then deride ;
Saint James saith what is true,
That God resists the Man of Pride,
And will not Grace renew.
Humble thyself before thy God ;
In Charity draw near ;
With Rev'ence hear his holy Word,
And worship him with Fear.
So shalt thou then accepted be,
In Presence of thy God,
And he will greatly honour thee,
As promis'd in his Word.
Cease from all Pride and Glory vain,
For Truth himself doth tell,
'Twas Satan's Pride that prov'd his Bane,
And cast him down to Hell.

Do

Do not abuse God's Blessings.

W O E unto them that mighty are
God's Blessings to devour,
Who live in Riot, void of Care,
No Sense of Shame discover.
Shall they those Blessings then abuse
God gives our Hearts to chear?
Shall they his Blessings so misuse
Without all Sense of Fear?
God gives the Rich, as Stewards then,
Those Blessings to disperse,
And not in Riot them to spend,
Whereby they prove a Curse.
God claims the Wine, the Oil, and Corn,
And all the Earth's Increase;
They are design'd for all that's born
For to enjoy with Peace.
The Cattle on a thousand Hills
Are by his Bounty fed;
Is he not then their rightful Lord,
As he himself hath said?
The Silver and the Gold is mine,
And all the earthly Store
I did create, it is not thine,
It is my own therefore.
The Fowls of Heaven too are mine,
And Fishes of the Sea,
With all the Hosts that are therein;
They all belong to me.
Which I have given unto Men,
With Prudence to enjoy;
And not by riotous Excess
My Blessings to destroy.

Shall

Shall Men my Title not regard,
My Blessings misapply?
Shall I not them a Blast award
Who do my Right deny?
The Poor who longed for Job's Meat
He did with Bounty feed,
His Dainties all he did not eat,
But gave to them in Need.
How was he blessed by the Poor!
God did him much regard,
And doubled all his earthly Store,
As Pledge of great Reward.

All People should praise G O D.

ALL People living on the Earth,
Praise ye God's holy Name,
Who gave to you both Life and Breath,
His Glory to proclaim.
His Goodness doth to all extend;
His Mercy lasts alway;
His Love and Bounty know no End,
Nor doth his Truth decay.
'Tis he hath promis'd in his Word,
To all that him obey,
That he will give them what is good,
And bless them Day by Day.

Pray, and forgive.

OUR Saviour taught us, when we pray,
Our Brother to forgive;

And

And did, on that Condition, say
 We Mercy should receive.
 But if that Mercy we deny,
 How can we then expect
 That God the Father will comply,
 And not such Sons reject?
 O now consider this To-day;
 Do not in Malice live;
 But when upon your Knees you pray,
 Thy Brother first forgive.
 Should you Resentment still retain,
 You will not be forgiven;
 Nor can you reasonably complain,
 Tho' God expel you Heaven.
 Forgive thy Brother then, I pray,
 That thou may'st be forgiven;
 Remember what our Lord doth say,
 Left thou should'st forfeit Heaven.

Rejoice in God's Mercies.

I Will rejoice in thee, my God,
 And glorify thy Name,
 For thou, according to thy Word,
 Dost yet my Life maintain.
 For by thy Word all Creatures live;
 We all created were;
 Therefore to thee we Praises give
 For all thy Love and Care.
 Thou didst redeem us with thy Blood
 From everlasting Death,
 Therefore we praise thee, O my God,
 While we have Life and Breath.

To him again all Glory be
 To his most holy Name,
 Who did vouchsafe to die for me,
 And rais'd himself again ;
 And is ascended unto God,
 In Glory to remain,
 To plead the Merits of his Blood,
 'Till he shall come again.
 What Glory shall he then reveal
 To all his Saints in Light !
 His Foes he'll make his Wrath to feel,
 And Power of his Might.
 Shall he not then in Anger say,
 Depart from me, and dwell
 With Lucifer and all his Host,
 Who are confin'd in Hell ?
 In everlasting burning Flame,
 By Power of my Might ;
 I will my Justice now maintain,
 And all your Sins requite.

Of the TRINITY.

THE Son is in the Father,
 The Father in the Son.
 Altho' in Persons two,
 As Gods they are but one.
 The Holy Ghost is God,
 Proceeding from the Breath
 Of Father and the Son ;
 Likewise is God in Truth ;
 Who sanctifies the Heart,
 By that received Breath,

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Which

Which God our Saviour did impart,
 When he was rais'd from Death.
 By whom the Prophets spake,
 And holy Men likewise,
 When they did undertake
 God's People to advise,
 To trust in that most holy Name,
 Which God in Mercy gave,
 Who is the everlasting God,
 And mighty for to save.
 To whom be endless Bliss,
 With everlasting Might;
 For thou, O Lord, art worthy this,
 In all thy Servants Sight.
 For thy unbounded Love
 To all the Sons of Men;
 My Heart with Joy doth move
 To shout a loud Amen.
 To thee my God and King,
 All Glory be therefore,
 Thy Saints shall always sing,
 Both now and evermore.

The Author's Opinion of the Methodists.
 In a Letter to a Friend.

S I R,

YOU desire my Opinion concerning the Methodists. I have ask'd several of them why they dissent from the establish'd Church? And their Answer generally was, That we pay very little Regard to what we hear, or answer in our Responses

Responses ; and that our Ministers do not preach the Gospel. Their first Accusation is too just, yet the Fault is not in the Service, but in the shameful Negligence of too many, who, tho' most earnestly entreated, at the Beginning of it, to offer up Prayers, Praises, and Thanksgivings with an upright and pure Heart, appear to run over them with the greatest Irreverence and Inattention, turning the most solemn Acts of Devotion into Mockery and Ridicule, to the great Hinderance of such truly pious Persons who may happen to be nigh them ; and, without Repentance and Amendment, to their own eternal Destruction. Let me ask such, if they think it is doing their Duty ? Does Religion consist of Nothing but Form and Show ? And will God hear the Prayers of those who draw nigh to him with their Lips only, but whose Hearts are far from him ? I tell them nay. It is one Thing to repeat the Words of a Petition, which a Man may do, and yet not be properly said to pray ; but it is quite a different Act to pray as we ought : There must be an earnest Desire for what we ask, a reverential Awe towards God, and an humble Confidence that, if proper, he will grant our Petition.

There were in the Days of our Saviour and his Apostles, and there are in our Time, and I am afraid will always be, too many negligent and unfruitful Hearers, to their Shame ; but no Fault is necessarily to be imputed to the Means. And I may reasonably suppose that the Methodists themselves, who bring this Charge against us, are not without some such unfruitful and negligent Hearers ; And therefore I would advise them to

rejoin themselves to their Parish-Churches, and to set us a better Example of Attention and Practice, which would be more to their Credit than deserting them on so weak a Pretence; and let them remember, that our Saviour did not desert the legal Service of the Temple, altho' the Priests, by their Corruptions, had made it a Den of Thieves.

I come next to consider their second Accusation, That our Ministers do not preach the Gospel; and that leads me to examine what that Word means. And I think it signifies good News, or Tidings of great Joy, as the Angel declared it should be to all People at the Birth of Christ, who came into the World in our Likeness, that he might in our Nature, and on our Behalf, fulfil God's holy Will and Commandments; and for us, and for our deserved Punishment of Death, he suffered himself, whereby he reconciled us to our heavenly Father, and by his Merits obtained for us a new Covenant of Grace, having himself fulfilled the old one of Works. And now, by Faith in his Name, and Obedience to the Terms of that Gospel-Covenant, our imperfect Endeavours are made perfect by Christ, who is our Righteousness; and so we receive the Reward, not as our Due, but of God's bountiful Grace and Goodness. This is the Doctrine our Ministers teach, and therefore I think they preach the Gospel. They preach that moral Duties are necessary to Salvation, Faith alone being dead without them, according to St. James; and St. Paul doth not exclude them, when he saith we are saved by Faith, for he meaneth such Faith as bringeth forth good Works: Neither doth

doth St. James exclude Faith when he saith, We are saved by Works, and not by Faith only; for he means, we are saved by good Works, the Produce of St. Paul's right Faith. So we see that Faith cannot save without good Works, nor can Works be so good as to save us without Faith in the Merits of Jesus Christ. And the Necessity of good Works is abundantly confirmed by that Sentence which will be pronounced at the Day of Judgment by our Judge, when he shall say to them on his left Hand, *Go, ye Cursed, into everlasting Fire, &c.* and their calling to him, Lord, by a right Faith, will not, as we are assured in the Gospel, atone for their Want of Works of Charity: Therefore Faith and good Works must be conjoined, and both implanted in the Mind, or I fear their building so much on Faith may exclude good Works, to their Disappointment.

But tho' I have candidly acknowledged a Fault in too many of our Attendants on the Church Service, yet their Negligence and bad Behaviour ought not to prevent the Attendance of such who have a proper Sense of their Duty, and whose good Example might bring such thoughtless and irreverent Gabblers, at length, to see and consider the gross and heinous Impiety of addressing mock Prayers and Praises to the Almighty God, in whose immediate Presence they are. And I sincerely wish that none of these are to be found in the Tabernacles. Give me leave now to take a slight View of some of *Their* Teachers, I mean of the lower Sort, who pretend to a Call of the Spirit, Novices in Religion, such as St. Paul bids Timothy not to ordain for Teachers; who by their Ignorance of

the spiritual Sense of the Scriptures, often put a wrong Sense on them, and by a blind Zeal, affirming what they do not understand, thereby teaching Things contrary to that Gospel they pretend to preach, leading aside silly Women laden with Iniquity, to the Destruction of their Reason, and Neglect of family Affairs. And now, as to a Pretence to a Call of the Spirit, they should examine and try the Spirit, if it be of God; for we are told, there are many bad Spirits gone into the World, and that they would seduce many, and that Satan can transform himself into an Angel of Light for that Purpose, and no Doubt hath clothed many Wolves in Sheep-Skins to deceive and devour.

And as our Saviour appointed the Apostles to preach the Gospel, and they ordained a Succession with the Approbation of the Holy-Ghost, as in the Call of St. Matthias to the Apostleship, and several other Instances tending to establish a legal Succession of Ministers; those People should consider the Dignity of that Office, and what Authority they have for taking it; and they should remember the Fate of Chorah, Dathan, and their Company, who would have introduced themselves into the holy Office; and of King Uzziah, and others the false Prophets also, who ran being not sent, taking on them that Office without a legal Call. They alledge indeed that the Disciples were of the lowest of the People. True, but their Call was by him who gave Witness, by the Miracles he enabled them to do, of the Truth of their Mission, and Christ by that Choice shewed, that by those weak and simple Men he would bring to Nought the
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the Wisdom and Craft of the Princes and Mighty of this World.

Sir, according to your Desire, I have sent you my Thoughts on most of the Methodists, and leave them to your better Judgment.

And now let us consider the Dignity of a Preacher of the Gospel, I mean a legal one. We are told by the Apostle they are Embassadors from Christ, and we know that an Embassador is a Representative of him by whom he is sent, and we honour him according to the Dignity of his Master. Now Christ is a King, the King of Kings, and Lord of Lords, by whom the World was created, and by whom it is governed; and the legal Ministers are his Embassadors, and are authorised in his Name to preach unto us, to whom we should carefully, with Reverence, attend, as to himself. For Christ saith of them, whosoever heareth them heareth me, and that despiseth them despiseth me, and likewise my Father who sent me. Hereby we see the Honour due to the legal Ministers.

And now, by what Authority do many of those Methodist-Teachers presume to take on themselves that Character? A Character, that under the first Covenant, no Man had a Right to, but he who was called of God, as Aaron was. And now, if the Ministration of that Covenant, which was a Law unto Death, was so honourable, that a Man who was not of the Seed of Aaron was forbid to offer those Sacrifices which were thereby appointed, how much more honourable must the legal Ministers of the Gospel-Covenant be, who are Ministers of a much better Covenant in that Gospel, which is a Covenant of Life from the Dead?

And if those who intruded themselves into the Priest's Office, under the first Covenant, were burnt with Fire from Heaven, for an Example, notwithstanding their specious Pretence to Moses, what may be the Consequence to those Pretenders to a Call of the Spirit? And of what Spirit they should be well satisfied, lest they be found not to have entered into the Sheepfold by the Door, but to have climbed up some other Way, and so may be accounted Thieves and Robbers, come there to kill and to steal; to fleece, and not to feed the Flock. Remember the Fate of Chorah, Dathan, and Abiram; of Jeroboam, King Saul, King Uzziah, and the false Prophets, who offended in that Manner.

Of the Sin against the Holy Ghost.

To a Lady.

Madam,

YOU desire my Opinion concerning the Sin against the Holy Ghost. And tho' you may not think me capable of giving a true and certain Definition of that Sin, yet I have sent you my private Opinion, that you may compare it with that of others.

We read, in the ninth Chapter of St. Matthew, and the 34th Verse, that Jesus was casting out a Devil; and the same Particulars are related by the Evangelists St. Mark and St. Luke; and by turning to those Places, and considering the Contexts, you may plainly perceive the horrid Blasphemy

phemy of the Pharisees against the holy Spirit of God ; and in the 28th, 29th, and 30th Verses of the third Chapter of St. Mark, I think it is put out of all Doubt, and that the Sin is there clearly described in the following Words, *Because they said, he hath an unclean Spirit.* And now, by comparing the Narration in the three Evangelists, it is evident to me, that the Sin against the Holy Ghost was ascribing the Miracles done by Christ to his Correspondence, by Necromancy, with Belzebub.

Of the UNJUST STEWARD, and his
Commendation.

THIS Parable of the 16th of St. Luke is greatly misunderstood by many, for Want of considering who the Persons are that are there spoken of, under the Denomination of a rich Man and his Steward. The latter had wasted his Master's Goods, and made Use of a very dishonest Method for his future Advantage, for which his Lord, (observe, the Word is wrote with a little [l] to denote an earthly Lord, and not God) a Man much like himself, commends him, not for his Dishonesty, but for his Art and Contrivance. And from this Parable our Saviour takes an Opportunity to recommend to us to be as ready and forward to make all spiritual Advantages, as this Steward was in Temporals ; that is, to make such prudent Use of the Mammon of Unrighteousness, entrusted to us, that when we fail we may find in him

him a Friend to receive us. God doth not here commend the crafty Fraud of the Steward; for he cannot behold any evil Thing with Approbation, as it is written, Thou shalt not do Evil that Good may come. Nothing may be imputed to God which is evil, for it cannot be.

Christ's Merit imputed.

O Thou, the Glory of Mankind,
 Thou didst the Law fulfil
 According to thy Father's Mind,
 And didst his holy Will.
 What Glory was it unto thee
 God's Precepts to obey,
 Thy Merit is confer'd on me,
 As Christ for that did pray.
 When I bow down before thy Throne,
 To do God's holy Will,
 Thou wilt me then a Sinner own,
 Thy Promise to fulfil.
 Thy Love, which drew thee from thy Throne
 A sinful World to save,
 Was such as ne'er by Man was known;
 Angels could not conceive
 That the eternal Son of God
 For sinful Man should die,
 And make Atonement with his Blood
 Sinners to justify.
 How boundless was thy Love, O Lord!
 How wonderful to see,
 When thou didst give thy sacred Blood
 For such a Worm as me!

What

What can we render unto God,
For all his Goodness then,
But to obey his holy Word,
And magnify his Name?
Therefore to God, in Persons three,
Be Glory, Praise, and Might,
Who did in Unity agree
A Saviour to appoint.

To the Author's Niece.

Dear Niece,

I Am going the Way of all Flesh. My hoary Head gives Notice that this earthly Tabernacle will soon be dissolved. This natural Body will soon return to its native Dust. I shall follow the Generation of my Fathers by Death, which is appointed by God unto all Men, and may be in Mercy an End of all our Sorrows here, to them that obey him, who then enter into a State of Happiness. The Spirit to the Re-union of its Body at the last Day enters into Bliss united for ever. O Death, where then is thy Sting? O Grave, where is thy Victory? For Christ, our Head, hath unbarred the Prison of the Grave, and hath plucked out thy Sting, O Death.

Those Gates of Brass and Iron-Bars
Were forg'd by Adam's Sin,
And was it not for Christ, our Head,
Would yet have kept us in.

But I am confident of the Resurrection of my Body at the last Day, since Christ hath given us
a Proof

a Proof by his own Resurrection ; and further, by the Rising of many dead Bodies of Saints, that came out of their Graves, and appeared to many in the holy City after Christ's Resurrection. Why then should good People fear to die, when they are assured there is a Place of Happiness for their Spirits to rest in until the Day of Judgment, when they shall again be united to their Bodies ? This certain Hope should stimulate us so to live here, that at our Death we may be carried by Angels into Abraham's Bosom, that Place of Happiness, there to wait the Coming of our Lord to receive us with our Bodies, united and spiritualized, to dwell with him in perfect Bliss for ever.

On the 110th Psalm.

THIS Psalm, as I apprehend, begins by God the Father speaking to God the Son, or the second Person in the Trinity, foreshowing the great Glory and Majesty of his Exaltation, as God-Man, when he shall have finished that great and glorious Work of Man's Redemption, who for that great Glory which was then set before him, and in Love to that Image of God in Man, made him patiently endure the Cross, despising the Shame of being put to that ignominious Death, the Punishment of the vilest Malefactors ; comforting himself with that Promise of God, that he should vanquish all his spiritual and temporal Enemies, expecting to see and be satisfied of the Travail of his Soul, by that universal Salvation procured thereby, when all the People shall be turned
unto

unto God, and he reign gloriously with his Saints in the Kingdom of their God. This seems to point at the thousand Years Reign on Earth, mentioned in the Revelations, and of the Vengeance which was predicted should fall on Jerusalem, and was fulfilled forty Years after the Death of Christ, by the Roman Army, to the utter Destruction of their Temple and regal Authority. This seems to be ruling them with a Rod of Iron, and breaking them in Pieces like a Potter's Vessel.

Triumphant o'er the Grave and Death

In Glory thou shalt reign,
Thy Kingdom shall, spread through the Earth,
A thousand Years remain.

Pf. 110. v. 3. The Dew of thy Birth is of
the Womb of the Morning.

TH E eastern People taught much by Parables and emblematical Speeches, conveying into the Mind a proper Idea of the Substance of their Doctrine. Accordingly, by Dew I understand the great Advantage accruing to Mankind by the Birth of Christ; for as by Dew is meant the greatest Blessings, it is made Use of as an Emblem of the greatest Good to all Mankind: And the Dew of the Morning I suppose to have the same Sense as the Dew of the Womb, *viz.* God, that inexhaustible Fountain from whence the Day springs, and every Good is derived, from whom, as in a Womb, was conceived and brought forth by the Trinity, and perfected by Jesus Christ, that
high

high Priest after the Order of Melchizedeck, in
Righteousness of his own, having offered himself a
Sacrifice to God on the Cross for the Sins of the
whole World; being that Lamb without Blemish,
whose Bloodshed purchased the Redemption of all
Mankind, by an unfathomable Depth of Mystery
and Mercy, incomprehensible to Men and Angels.

The heav'nly Hosts with Wonder stood,

And sought therein to pry,

But could not comprehend that Love

Which caus'd their Lord to die;

To die for sinful Man, his Race,

And them for to restore

Unto God's Favour, and his Grace,

And Love for evermore.

This was the noble Work of God,

In Trinity design'd,

To bring to Nought infernal Wrath

By Mercy unconfined.

How boundless was that Love of God!

No Tongue can it express;

The Father gave his only Son,

To save us in Distress.

The Son consented for to die,

In Love to sinful Man,

And with his Father's Will comply,

His Pardon to obtain.

The Holy-Ghost agreed to this,

To give to Man such Grace,

That well apply'd, he might thereby

Obtain his Maker's Peace.

FINIS.



